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Proceeding of the

ALL INDIA ORIENTAL CONFERENCE

FORTY-FOURTH SESSION
Kurukshetra University,
KURUKSHETRA- 136 119 (Haryana-India)
(28-30 July, 2008)

ALL INDIA ORIENTAL CONFERENCE
BHANDARKAR ORIENTAL RESEARCH INSTITUTE
PUNE 411 004 (INDIA)

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Kurukshetra University,
KURUKSHETRA- 136 119 (Haryana-India)
(28-30 July, 2008)

Edited and Published by

Dr. Mrs. Saroja Bhate
General Secretary,
All India Oriental Coneerence (44th Session)
BHANDARKAR ORIENTAL RESEARCH INSTITUTE
PUNE 411 004 (INDIA)

Printed at
Excel Printers
Erandvane, Pune

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ALL INDIA ORIENTAL CONFERENCE

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Kurukshetra University,
KURUKSHETRA- 136 119 (Haryana-India)

44th SESSION, 2008

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Preface

I have a great pleasure in bringing out the Proceedings of the 44th session of the All India Oriental Conference held at Kurukshetra University, Kurukshetra. The Proceedings include, apart from the minutes of the business meetings, addresses by Sectional Presidents.

I express my gratefulness to all those, including the staff of the Bhandarkar Research Institute, who helped me in bringing out this volume.

Saroja Bhate
(General Secretary)

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VEDIC SECTION

Presidential Address

By

Prof. Brijeshkumar Shukla

हरिः ॐ शन्नो मित्रः शं वरुणः शन्नोभवत्वर्य्यमा।
शन्नऽइन्द्रो बृहस्पतिः शन्नो व्विष्णुरुरुक्रमः॥

(ऋग्वेदे १/९०/९)

वेदवेदतमस्याऽखिलभारतीयप्राच्यविद्यासम्मेलनस्य वैदिकसत्रे धर्मक्षेत्रे कुरुक्षेत्रे समवेताः विपश्चिद्वर्याः विदुष्यः, छात्रीच्छात्राः सुहृदश्च,

धर्मक्षेत्रं खल्वेतत्कुरुक्षेत्रं यत्र भगवता कृष्णेन श्रीमद्भगवद्गीताया उपदेशोऽकारि, एतस्मिन् पवित्रतमे तीर्थे समवेतेभ्यः तत्रभवद्भ्यः तत्रभवतीभ्यश्च स्वागतमहं विदधामि धन्यवादं च वितरामि यद्भवन्मतैरहमखिलभारतीयप्राच्यविद्यासम्मेलनस्य पूर्वस्मिन् सत्रे कार्यपरिषदः सदस्यत्वेन निर्वाचितोऽभवम्। वयं सर्वे सौभाग्यशालिनः सौभाग्यशालिन्यश्च तत्रभवत्यो यदस्मिन् पूततमे धर्मक्षेत्रे पुण्यानामुदयेन सार्द्धं समागताः स्मः। किं कथयामि? एषा कुरुक्षेत्रवसुन्धरा वैदिककालादेव पवित्रतमा मन्यते। शतपथब्राह्मणे समुदधृतं यत् कुरुक्षेत्रं देवयजनभूमिरस्ति-

तस्मादाहुः कुरुक्षेत्रं देवानां देवयजनमिति।[१]

ताण्ड्यमहाब्राह्मणे लिखितं यद् यावत् कुरुक्षेत्रं वरीवर्त्ति तावती प्रजापतेर्वेदिः स्वीक्रियते-

'ते देवा अब्रुवन्नेतावती वाव प्रजापतेर्व्वेदिर्य्यावत् कुरुक्षेत्रमिति'[२]

मन्य एषा प्रजापतेर्वेदिरेवाऽद्य ब्रह्मसरोवर इति नाम्ना प्रसिद्धिं प्राप। कुरुक्षेत्रस्य महिमानं गायद्भिः पुराणैरप्यवोचि-

कुरुक्षेत्रं गमिष्यामि कुरुक्षेत्रे वसाम्यहम्।
इत्येवं वाचमुत्सृज्य सर्वपापैः प्रमुच्यते॥[३]

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एतत्कुरुक्षेत्रं नामग्रहणादेव समेषां पापानां कर्त्तनं करोति अत एव भगवता यास्केन 'कुरु' शब्दस्य निरुक्तिं कुर्वताऽभ्यधायि यदेत्कुरुक्षेत्रं पापशत्रून् निकृन्तति-

कुरुः कृन्ततेः।[४]

धर्माधर्मनिर्णयशक्तिपरत्वादस्य क्षेत्रस्य **'यतो धर्मस्ततो जयः'** इत्युद्घोषयन् महाभारतयुद्धमस्यामेव भूमौ बभूव। एवम्भूतायां वेदपुराणेतिहासादिषु प्रथितायां पूततमायां पापनाशिन्यां पुण्योदकायां कुरुक्षेत्रवसुन्धरायां सम्पद्यमानमेतत्प्राच्यविद्यासम्मेलनं खलु प्राचीप्रतीचीयाम्योतरदेशप्रदेशानां संस्कृतीनां समवायरूपमिवाभातितराम्।निश्चप्रचमेव वयं सर्वे धन्याः पुण्याः साधुतमाः स्मो यदेतस्यां पुण्यभूमौ समवेता भूत्वा वेदविद्यायाः शोधात्मकमनुशीलनं कर्तुं सोत्साहं समुपागताः स्मः।

इदानीं वेदविद्यायाः शोधकर्मणि व्यापृतानां विदुषामुत छात्राणां कृते वेदार्थस्य, वैदिकस्वराणां वैदिकव्याकरणस्य च महत्यावश्यकता वर्तते। वेदार्थस्य निश्चयाय यथा निरुक्तस्य प्रातिशाख्यस्य स्वरस्य च ज्ञानमपेक्षते तथैवाऽन्येषां वेदाङ्गानां यथा कल्प-ज्यौतिषच्छन्दसामपि भवेदपेक्षा। परन्तु खेदस्य विषयोऽस्ति यदद्यत्वे शोधविद्यार्थिनः प्रायो वेदस्य गम्भीरविषयाणामुपरि शोधकार्यं कर्तुं नोत्सहन्ते। इदानीं वेदानां सामान्य-विषयाणामुपरि शोधकार्याणि शोधपत्राणि च दरीदृश्यन्ते। न तत्र स्वराणां प्रातिशाख्यानां निरुक्तज्यौतिषच्छन्दसामथ च श्रौतसूत्रशुल्बसूत्र-धर्मसूत्राणां वैदिकवाङ्मयस्याप्रकाशित-पाण्डुलिपीनां चाऽनुसन्धानकर्मत्वेन चर्चा क्रियते। एतेषां विषयाणामुपरि गभ्भीरतया कार्यं करणीयमिति मेऽनुशंसा वर्तते। वैदिकशोधकार्यस्याऽनेका दिशाः सूरिभिराम्नाताः परन्तु मुख्यतया वेदार्थविन्यासविधौ तत्रानुसन्धानकर्मणि भगवता सायणाचार्येण कृष्णयजुर्वेदीय-तैत्तिरीयसंहिताभाष्यस्य प्रथमेऽनुवाकाऽन्तेभ्यधायि-

सम्बन्धश्च श्रुतिव्याख्या मीमांसाव्याकृतिस्वरैः।
चतुष्प्रकारैराद्योऽयमनुवाकः समापितः ॥

अत्र वेदव्याख्या, मीमांसा, व्याकरणं स्वराश्चेति वेदानां चत्वारोऽनुसन्धानविषयाः कीर्त्तिताः। अत्र चतुर्षु विषयेषु प्रकीर्णा अन्ये विषया अपि वेदानुसन्धानधिया विद्वद्-भिर्गृह्यन्ते। वेदस्य चतुर्णामेतेषां विषयाणां व्यापकत्वादखिलं वेदानुसन्धानं खल्वत्रैवाऽन्त-र्भवितुमर्हति। अनेकाचार्यप्रणीतेषु वेदानां व्याख्याटीकाभाष्येषु सत्स्वपि वेदार्थानुसन्धाने-ऽस्तीदनीं महती समस्या। न खलु समस्यैषाऽस्मिन् वर्तमाने काले वर्ततेऽपितु यास्काचार्यस्य

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समयेऽपि कैश्चित्कौत्सादिभिराचार्यैर्वेदमन्त्राणामनर्थकत्वं प्रत्यपादि-

अनर्थका हि मन्त्राः ।[६]

परन्तु यास्काचार्येण निरुक्तद्वारा मन्त्रार्थस्याऽवगमप्रविधिः प्रकाशिता। यतो हि यो वेदार्थस्य ज्ञाता न भवति स स्थाणुरिव केवलं वेदस्य भारवाहक एव भवितुमर्हति। यथोक्तं यास्केन-

स्थाणुरयं भारहारः किलाभूत्।
अधीत्य वेदं न विजानाति योऽर्थम्।[७]

वेदार्थानुसन्धाने विविधाचार्यरचितटीकाभाष्याणामतिरिक्तं निरुक्तं स्वराः प्रातिशाख्यग्रन्था ब्राह्मणग्रन्थास्तत्सूत्र-ग्रन्थाश्च नितरामुपादेया वर्तन्ते। रहस्यात्मकार्थानुसन्धाने क्वचिदितिहासपुराणान्यपि सहायकरूपत्वेन दरीदृश्यन्ते। वेदब्राह्मणारण्यकोपनिषत्सूत्रवाङ्मयवेदाङ्गेतिहासपुराणादिविषयाणां ज्ञातैवाऽत्र वेदविषये शोधकार्यं कर्तुं पारयते-ऽल्पश्रुताद् वेदस्य भयापत्तेः। उक्तं यथा-

इतिहासपुराणाभ्यां वेदं समुपबृंहयेत्।
विभेत्यल्पश्रुताद् वेदो मामयं ग्रहरिष्यति॥[८]

अत एव नाऽधिकारः खल्वल्पश्रुतस्य वेद इति निश्चप्रचमेव वक्तुं शक्यते तर्हि वेदविषयेषु शोधकर्मणि कुतोऽधिकारः सामान्यस्येति? एषा खलु प्राचीनशोधसरणिर्वेदस्य। वेदेषु सम्बद्धवाङ्मये च **'वेदे सर्वं प्रतिष्ठितमिति'** न्यायेनाऽऽधुनिका विषया अप्यनुसन्धानधियाऽवलोकयितुं शक्यन्ते। यथा- गणितभौतिकरसायनजीवविज्ञानपर्यावरणचिकित्साविज्ञानानि, भारतीयतर्कदर्शनानि संस्कारधर्मशास्त्रयज्ञोपचारा अर्थशास्त्रसामाजिकविज्ञानेतिहासादीनि च वेदेषु सूक्ष्मधियाऽध्ययनेन स्पष्टीभवन्ति। एषा सूक्ष्माऽनुसन्धानप्रक्रिया ऋग्वेदेनाऽऽम्नाता-

सक्तुमिव तितउना पुनन्तो यत्र धीरा मनसा वाचमक्रत।
अत्रा सखायः सख्यानि जानते भद्रैषां लक्ष्मीर्निहिताऽधिवाचि॥[९]

केषां शोधार्थिनां शोधकार्यमुत्कृष्टत्वं भजत इत्यर्थमुपर्युक्तमन्त्रः प्रवदति। यथा कश्चित्पुरुषः परिपवनेन सक्तुं शोधयति तथैव शोधार्थी स्वकीयेन बुद्धितितउना वेदार्थव्याकरणनिरुक्तमीमांसासु ब्राह्मणोपनिषच्छ्रौत्रसूत्रादिषु चानुसन्धानं करोति। अत्र धैर्येण

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मनसा कार्यं चेद्भवति तत्कार्यं नितरां शोभनं भवितुमर्हति। एतेषां शोधकर्तृणां वाणीषु चाभा विद्योततेतरामिति। एषानुसन्धानस्य प्रक्रियाऽत्र वेदमन्त्रे विनिर्दिष्टा वर्तते। एवं वेदेषु शोधकार्याणि परम्परागतविषये स्युरथवाऽऽधुनिकविषये भवेयुः सर्वत्रैवाऽनुसन्धानप्रविधेरियं प्रक्रिया प्रामाण्यं भजते।

अथ च वेदसंहितातिरिक्तं वेदस्य विविधं वाङ्मयं प्राप्यते- यथा ब्राह्मणम्, आरण्यकम्, उपनिषद, श्रौतसूत्रम्, गृह्यसूत्रम्, धर्मसूत्रम्, शुल्बसूत्रम् षड्वेदाङ्गाः, उपाख्यानम्, अन्वाख्यानम्, अनुशासनम्, अनुमार्जनम्, वाकोवाक्यम्, कल्पः, गाथा, नाराशंसी च। अद्य खल्वेतेषु सर्वेषु शोधकार्यस्य महती वर्ततेऽपेक्षा। वेदानां रहस्यं तेषां सर्वाङ्गीण-स्वरूपं च तदैव स्फुटीभविष्यति यदाऽनुसन्धानकर्त्तार एतेषां समेषां साहित्य-मन्विष्य तेषामुपरि च कार्यं कुर्युः। प्रत्येकवेदस्याऽनेकाः शाखा आसन् किन्तु नेदानीं ताः सर्वा उपलभ्यन्ते। एतासां वैदिकशाखानां ग्रन्थानां सम्प्राप्त्यै प्रयासो विधातव्यः। भारते विदेशेऽपि च हस्तलिखित-ग्रन्थागारेषु वेदविषयिण्योऽनेका अप्रकाशितपाण्डुलिपयः सुरक्षिताः सन्ति तासां पाठालोचनपुरस्सरं सम्पादनं विधाय प्रकाशनमपेक्षितं वर्तते।

पूर्वमेवाऽभिहितं यद् यथा वेदार्थानुसन्धाने निरुक्तव्याकरणस्वराणां साहाय्यं भवति तथैव पुराणेतिहासज्यौतिषादिभिरर्थो निश्चीयते। अत्र कतिपयान्युदाहरणानि दिङ्मात्रेण प्रदीयन्ते-

मित्रस्याऽहꣳचक्षुषासर्वाणि भूतानि समीक्षे।[१०]

अस्य वेदमन्त्रस्य टीकाकारैर्भाष्यकारैश्च सामान्यतयैवाऽर्थः प्रत्यपादि यदहं सर्वाञ्जीवान् मित्रस्य दृष्ट्या पश्यामि। परन्त्वस्य मन्त्रस्य वास्तविकोऽर्थः श्रीमद्भागवते प्रतिपादितः। यदा दक्षयज्ञविध्वंसे भगदेवताया नेत्रे विनष्टे जाते, ततो भगवतः शिवस्याऽऽज्ञया भगदेवता स्वयज्ञभागं मित्रदेवस्य चक्षुषा पश्यत्विति निर्दिष्टम्-

मित्रस्य चक्षुषेक्षेत भागं स्वं बर्हिषो भगः।[११]

ततोऽत्र दक्षयज्ञविध्वंसे भग्नबाहवो नष्टहस्ताश्च ये याज्ञिका बभूवुस्ते सर्वेऽश्विनी-कुमारयोर्बाहुभ्यां पूष्णो हस्ताभ्यञ्च यज्ञादि-कार्यं कुर्वन्त्विति निर्देशो विहितः-

बाहुभ्यामश्विनोः पूष्णो हस्ताभ्यां कृतवाहवः।
भवन्त्वध्वर्यवश्चान्ये .....।[१२]

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एषोऽर्थोऽस्मिन् वेदमन्त्रे सङ्केतितः-

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम्।[१३]

अस्य वेदमन्त्रस्यापि सायणाचार्यादिभिर्योऽर्थोऽकारि सोऽर्थो न समीचीनत्व-मुपयार्ति। एवं पुराणेतिहासैर्वेदार्थानुसन्धानं चेत्क्रियते तर्हि सुष्ठु अर्थ उपपद्यते।

एवमेव सिद्धान्तज्यौतिषमाध्यमेनाऽपि वेदविषयाणां समीचीनव्याख्या प्रस्तोतुं शक्यते। वेदे क्वचिदश्लीलस्याऽर्थस्योद्भावना कैश्चिद्विद्वद्भिर्मन्यते यथा-

पिता दुहितुर्गर्भमाधात्।[१४]
पिता यत् स्वां दुहितरमधिष्कन्।[१५]
प्रजापतिर्ह वै स्वां दुहितरमभिदध्यौ।[१६]

अत्र पितुर्दुहितरि गर्भाधानमुत ब्रह्मणः स्वसुतायां गर्भाधानमिति सर्वथा धर्मशास्त्र-विरुद्धं लोकविद्विष्टमश्लीलं च कर्म वेदे कथमाम्नातम्। सिद्धान्तज्यौतिषस्य खगोलीय-घटनायाश्चित्रणमत्र प्रतीकतया विहितम्। आकाशे रोहिणीमृगशीर्षनक्षत्रयोर्मध्ये दश देदीप्यमानास्ताराः सन्ति। मृगशीर्षनक्षत्रात्किञ्चिद्वक्रया सरलरेखया तिस्रस्तारा वर्तन्ते। एतास्तारा मृगव्याधबाणरूपाः सन्ति। ततश्च सप्तभिस्ताराभिर्मृगशीर्षनक्षत्रस्वरूपं निर्मितं वर्तते। यदा एतास्ताराः खमध्यमागत्य पश्चिमाशां भ्रमन्ति तदा प्रतीयते यद्रोहिणीनक्षत्रमनु-धावति मृगशीर्षः, मृगशीर्षं प्रति च धावति व्याधः। एतस्मिन् काले प्रजापतितारायाः सरलरेखया रोहिणीनक्षत्रं ब्रह्महृदयतारया सम्पृक्तं सदुदेति। एतदेव प्रजापतेरुत ब्रह्मणः कीर्त्तितं गर्भाधानं दुहितरि। अत एव एतद्घटनायाः स्पष्टीकरणाय तैत्तिरीयब्राह्मणे रोहिणी प्रजापतेः पत्नीरूपत्वेन कथिता-

प्रजापते रोहिणी वेतु पत्नी विश्वरूपा बृहती चित्रभानुः।[१७]

नास्ति काचिदश्लीलताऽत्र। परन्तु तावदर्थस्य बोधो न भवति यावज्ज्यौतिष-शास्त्रस्य खगोलज्ञानं न स्यात्। अत एव वेदे खल्वेतादृश्याः शोधप्रविधेरप्यावश्यकता वरीवर्त्ति, यया वेदे प्रक्षिप्तस्य शास्त्रीयज्ञानस्य गूढाकूतयः स्फुटीभवन्तु।

अस्ति तावद्वेदे विज्ञानधियाऽनुसन्धानप्रवृत्तिः। आधुनिके काले **पाइथागोरस-प्रमेयनाम्ना** ख्यातः प्रमेयो बोधायनस्याऽऽविष्कृतिरस्तीति सर्वे जानन्ति। यजुर्वेदस्यै-कस्मिन् मन्त्रे **चलनकलन** (Calculus)-सिद्धान्तानुसारं सङ्ख्यानां विन्यासो विहितः-

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एका च मे तिस्रश्च मे तिस्रश्च मे पञ्च च मे पञ्च च मे सप्त च मे सप्त च मे नव च मे नव च म एकादश च म एकादश च मे त्रयोदश च मे त्रयोदश च मे पञ्चदश च मे पञ्चदश च मे सप्तदश च मे सप्तदश च मे नवदश च मे नवदश च म एकविंशतिश्च म एकविंशतिश्च मे त्रयोविंशतिश्च मे त्रयोविंशतिश्च मे पञ्चविंशतिश्च मे पञ्चविंशतिश्च मे सप्तविंशतिश्च मे सप्तविंशतिश्च मे नवविंशतिश्च मे नवविंशतिश्च म एकत्रिंशच्च म एकत्रिंशच्च मे त्रयस्त्रिंशच्च मे यज्ञेन कल्पन्ताम्।[१८]

अस्मिन् मन्त्रे सङ्ख्यानां प्रयोगः कृतः। किन्तु नैताः सङ्ख्याः क्रमबद्धाः सन्ति। अत्र क्रमशः प्रथमसङ्ख्याया वर्गं तत्पश्चादागतसङ्ख्याया वर्गाद्दणत्वे कृते सति याः क्रमबद्धाः सङ्ख्या आयान्ति, तासां सङ्ख्यानामुल्लेखोऽस्मिन् मन्त्रे क्रमशो विहितः। एतत्तु गणितस्य चलनकलनसिद्धान्तानुसारं बोद्धुं शक्यते-

$०^२ = ०$

$१^२ = १-० = १$

$२^२ = ४-१ = ३$

$३^२ = ९-४ = ५$

$७^२ = ४९-३६ = १३$

$८^२ = ६४-४९ = १५$

$९^२ = ८१-६४ = १७$

$१०^२ = १००-८१ = १९$

$११^२ = १२१-१०० = २१$

$१२^२ = १४४-१२१ = १३$

$४^२ = १६ - ९ = ७$

$५^२ = २५ - १६ = ९$

$६^२ = ३६ - २५ = ११$

$१३^२ = १६९ - १४४ = २५$

$१४^२ = १९६ - १६९ = २७$

$१५^२ = २२५ - १९६ = २९$

$१६^२ = २५६ - २२५ = ३१$

$१७^२ = २८९ - २५६ = ३३$

एवं वेदेऽनेकत्र वैज्ञानिकी प्रक्रिया दरीदृश्यते। वैदिकविज्ञानविषयेऽनेकैर्विद्वद्भिर्ग्रन्थान् विरचय्य विस्तृता चर्चा कृता। एतेषु विद्वत्सु **श्रीमधुसूदन ओझा, श्रीगिरिधरशर्मा चतुर्वेदी, डॉ. विष्णुकान्तवर्मा, प्रो. दयानन्दभार्गव** प्रभृतयश्च समुल्लेखनीयाः। अथ च वेदेषु विशेषरूपेणाऽथर्ववेदे चिकित्साविज्ञानं प्राप्यते। अद्यावश्यकतेयं वर्तते यद्वेदेषु प्राप्तानां वैज्ञानिकसिद्धान्तानामुपरि प्रयोगात्मकमनुशीलनं भवेत्तदैव वैज्ञानिक-

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रहस्यस्योन्मीलनं भवितुमर्हति। एतस्मिन् वेदविज्ञानशोधकर्मणि न केवलं वैदिक-विद्वांसोऽपितु वैज्ञानिका अपि सोत्साहं संलग्नाः स्युश्चेत्तर्हि वैदिकविज्ञानस्य विजृम्भणं लोके सुष्ठु भवितुमर्हति।

अथ च ब्रह्मणो निःश्वासभूता अपौरुषेया वेदाः ऋग्यजुःसामाथर्वाभिधाना भारतीयसंस्कृतेः सर्वस्वरूपाः सन्ति। एतेषां वेदानां प्रतिशाखं सस्वरं पाठस्य विधानं वर्तते। अद्य प्रायः सस्वरवेदपाठस्य लोपो दृश्यते। वैदिकस्वराणां विषये विद्वांसोऽनवधानचित्ता इदानीं दृश्यन्ते। सस्वरं वेदपाठस्य रक्षाऽपेक्षते। वैदिकस्वरहीनत्वं शास्त्रे गर्हितम्, यथोक्तम्-

मन्त्रो हीनः स्वरतो वर्णतो वा
मिथ्याप्रयुक्तो न तमर्थमाह।
स वाग्वज्रो यजमानं हिनस्ति
यथेन्द्रशत्रुः स्वरतोऽपराधात्॥[१९]

इदानीं विरलविरला एव दृश्यन्ते वेदपाठिनः। स्वरसहितस्य वेदपाठस्य या परम्पराऽद्य लुप्तप्रायाऽस्ति सो परम्पराऽधिकाधिकरूपेणोज्जीविता स्यादित्यर्थं प्रयासोऽस्माभिर्विधातव्यस्तदैव भगवान् वेदः प्रसन्नतामुपगमिष्यति। शिक्षावेदाङ्गस्याऽभ्युन्नतिरभ्यासश्च वेदपाठपरम्परां रक्षितुं प्रभवतः।

अद्याऽखिले भूमण्डले पर्यावरणशुद्धेश्चर्चा नितरां क्रियते। अस्माकं वेदेषु पर्यावरणशुद्धताया बहुशो निर्देशः समुपलभ्यते। पर्यावरणविज्ञानमिदानीं वैज्ञानिकेषु विजृम्भते। परन्तु वेदेषु पर्यावरणविज्ञानस्य चिन्तनमेतत्पूर्वमेव विहितमासीत्। एकस्मिन् मन्त्रे पर्यावरणशुद्धतायाश्चिन्तनं द्रष्टुं शक्यते-

मधु वाता ऋतायते मधु क्षरन्ति सिन्धवः।
माध्वीर्नः सन्त्वौषधीः।
मधु नक्तमुतोषसो मधुमत्पार्थिवꣳरजः।
मधु द्यौरस्तु नः पिता।
मधुमान्नो वनस्पतिर्मधुमाँ अस्तु सूर्यः।
माध्वीर्गावो भवन्तु नः॥[२०]

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उपर्युक्तमन्त्रे कामना कृता वर्तते यदस्माकं पर्यावरणं शुद्धतां ब्रजतु। वैदिकयागानामेकमुद्देश्यं पर्यावरणशुद्धताऽप्यासीदिति विस्तरभिया सर्वमत्र न निगदितम्। एवं वेदाः खलु न केवलं भारतदेशस्याऽपितु निखिलस्य संसारस्य सर्वस्वभूता ग्रन्थाः सन्ति, यत्र सर्वजनहिताय ऐहिकामुष्मिकशर्मणे च विज्ञानविचारसरणिरुज्जृम्भतेतराम्।

अथ वैदिकवाङ्मये विगतवर्षद्वये विशेषरूपेण भारतवर्षे विदेशे च यत्कार्यमभूद, भवदास्ते च, तस्य समासेन संस्तवोऽपेक्षतेऽत्र। **विश्वेश्वरानन्दविश्वबन्धु-संस्कृत-भारतभारती-अनुशीलनसंस्थानेन होशिआरपुरस्थेन** वेदाध्ययनविषये महत्त्वपूर्णं कार्यं क्रियते। **पञ्जाबविश्वविद्यालये** संस्थितमिदं संस्थानं २००६ तमे सत्रे वैदिकविषयमादायैकां सङ्गोष्ठीमायोजयामास। एतस्मिन्नेव सत्रेऽत्र **'माध्यन्दिनशाखासिद्धान्त एवं प्रयोग'** इति शीर्षकमभिलक्ष्यैका कार्यशालाऽप्यभूत् अनेन संस्थानेन २००७ तमे सत्रे **'वैदिक-तत्त्वचिन्तनम्'** इति शीर्षकान्विता सङ्गोष्ठी **'वैदिकच्छन्दोमीमांसा'** इति शीर्षकान्विता च कार्यशाला समायोजिता। सरस्वत्यां वरदपुत्रः **प्रो. ब्रजविहारीचौबे महोदयोऽत्रैव** निवसन् वेदसम्बद्धान् शताधिकान् ग्रन्थान् अलिखत्। इदानीमपि **प्रो. चौबेमहोदयः** वेदवाङ्मयं स्वकीयलेखन्याऽऽर्षप्रतिभया च समृद्धं कुर्वन्नास्ते। **प्रो. ब्रजबिहारीचौबे**महोदयेन वेदस्याऽनुपलब्धायाः वाधूलशाखाया अनेके ग्रन्थाः समपादिषत, यथा- **बाधूलश्रौतसूत्रम्, बाधूलान्वाख्यानम् , बाधूलगृह्यागमवृत्तिरहस्यम् , बाधूलयज्ञप्रायश्चित्तञ्च**। भागद्वेन संवलिता **'आश्वलायनसंहिता'**ऽपि तेन सम्पाद्यत इति सूचनाऽधिगता। पञ्जाब-विश्वविद्यालये, एतस्मिन् संस्थाने च प्राच्यप्रतीच्यपद्धतीभ्यां वेदानामनुशीलनं पाठपरम्परा च विद्योततेतराम्। दिल्लीनगरे स्थितं **राष्ट्रियसंस्कृतसंस्थानं श्रीलालबहादुरशास्त्री-संस्कृतविद्यापीठञ्च** वैदिकवाङ्मयस्याऽनेकान् ग्रन्थान् प्रकाश्य भगवन्तं वेदं सेवेते। **दिल्लीविश्वविद्यालयस्य संस्कृतविभागो जवाहरलालनेहरुविश्वविद्यालयस्य संस्कृताऽध्ययनकेन्द्रञ्च** वैदिक शोधकार्यं प्रति प्रोत्साहनं प्रयच्छतः। अत्रैव **वेब्स्-संस्थायाः** सचिवपदे राराज्यमाना **प्रो. शशितिवारीमहोदया** दिसम्बरमासे २००६ तमे खिस्ताब्दे दिल्लीनगरे **अन्ताराष्ट्रियं भारतीयवेदविद्यासम्मेलनं 'वेब्स' संस्थामाध्यमेन** आयोजितवती। अस्यैवाऽपरं सम्मेलनं तया महोदयया **वृन्दावने** दिसम्बरमासे २००७ तमे ख्रिस्ताब्दे समायोजितम्। **प्रो. शशितिवारीमहोदयया** पुस्तकद्वयं वेदविषयकं २००६ तमे ख्रिस्ताब्दे प्रकाशितम् (i) **केनोपनिषद्** (ii) Glimpses of Vedic and Ancient Indian Civilization च। एषा महोदया वेदविद्याया अध्ययने कृतसङ्कल्पा वर्तते।

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वैदिकाध्ययनदृष्ट्या हरियाणाप्रदेशोऽपि समृद्धतमः। **कुरुक्षेत्रविश्वविद्यालयस्य संस्कृतविभागाध्यक्षः प्रो. भीमसिंहमहोदयो** वेदानामप्रतिमो विद्वान् वर्तते। अत्र विपश्चिद्वर्यैरनेके ग्रन्थाः प्रकाशिताः। तेषु ग्रन्थेषु **प्रो. मानसिंहस्य** Some Aspects of Vedic Literature, **प्रो. इन्दुशर्ममहोदयायाः** 'Message of Global Family in the Vedas' **प्रो. राजेश्वरमिश्रस्य 'अथर्ववेद में परमतत्त्वमीमांसा', डॉ. पतञ्जलिकुमारभाटियामहोदयस्य 'स्वरवैदिकप्रक्रिया'** च सद्यः प्रकाशिता ग्रन्थाः सन्ति। महर्षिदयानन्दविश्वविद्यालये रोहतकनगरे **डॉ. (श्रीमती) कृष्णा आचार्या 'वेदकालीन युद्ध आयुध एवं सैन्य सङ्गठन'** नामधेयं ग्रन्थं प्रकाशयितुं कृतप्रयत्ना वर्तते। हरियाणा-प्रदेशस्थितेषु गुरुकुलेषु वैदिकपाठशालासु विश्वविद्यालयेषु च वेदवाङ्मयस्याऽध्ययनाध्यापनं प्रचलतितराम्। **जम्मूविश्वविद्यालये** जम्मूनगरे श्रीनगरे च स्थिते विश्वविद्यालये संस्कृतविभागद्वारा वैदिकशोधकार्यं प्रचलति जम्मूकाश्मीरप्रदेशेऽपि।

राजस्थानप्रदेशे स्थितैर्गुरुकुलैः वैदिकपाठशालाविद्यालयैर्विश्वविद्यालयैश्च वेदस्याऽध्यापनं क्रियते। फरवरी-मासे २००८ तमे ख्रिस्ताब्दे **श्रीभगवद्धर्म-संस्कृतवेदविद्यालयच्छात्राश्रमेण अलवरस्थेन** एकं क्षेत्रीयं वेदसम्मेलनमायोजितम्। अत्र जोधपुरविश्वविद्यालये कतिपये विद्वांसो यथा **पं. आद्यादत्तठाकुरः, पं. देवीदत्तचतुर्वेदी, पं. प्रद्युम्नकुमारशर्मा, प्रो. दयानन्दभार्गवः, डॉ. गणेशीलालसुथारश्च** वेदविज्ञानविषये कार्यं कुर्वन्ति। **जगद्गुरुरामानन्दाचार्यराजस्थानसंस्कृतविश्वविद्यालयोऽपि** वेदानाम-ध्यापनक्षेत्रे स्तुत्यं कार्यं करोति। हिमाचलप्रदेशे **शिमलाविश्वविद्यालयस्य संस्कृतविभागे** वैदिकशोधकार्ये **प्रो. वीरेन्द्रकुमारमिश्र** महोदयः सततं संलग्नो वर्तते।

उत्तराञ्चले **हरिद्वारनगरे गुरुकुलकाङ्गडीविश्वविद्यालये** वैदिकवाङ्मये बहु कार्यं सञ्जातम्। अत्र **प्रो. महावीर-अग्रवालमहोदयेन** मार्चमासे २००६ तमे ख्रिस्ताब्दे **'वेदः, वाल्मीकिरामायणञ्च'** विषये खल्वेकं राष्ट्रियं सम्मेलनमायोजितम्। ततश्च फरवरीमासे २००७ तमे ख्रिस्ताब्दे **प्रो. अग्रवालमहोदयो गुरुकुलकाङ्गीडीविश्वविद्यालये** एकमन्ता-राष्ट्रियं वेदवेदाङ्गविद्वत्सम्मेलनमायोजयामास। अत्रत्यो वेदविभागाध्यक्षः **डॉ. रूपकिशोरशास्त्रिमहोदयो** वेदविषयेऽनेकान् ग्रन्थान् प्रकाश्य सम्मानभाजनत्व-मध्यगच्छत्। एतस्य महोदयस्य सद्यःप्रकाशिता ग्रन्थाः सन्ति- **'वैदिकवैवाहिकीयम्'**, २००६, Vedic Marriage Procedure- 2007, **वैदिकवाङ्मय-प्रायश्चित्त धर्ममीमांसा एवं दण्डविधि** २००८ च। इदानीमेतस्य ग्रन्थद्वयं प्रकाशनाधीनं वर्तते- **वेदभाष्यम्-**

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निरुक्ति-व्युत्पत्तीयबृहत्कोषः अथर्ववेदीयसूक्तभाष्यञ्च।

सम्प्रति, असमप्रदेशे विद्यामानासु वैदिकपाठशालासु वेदाध्ययनपरिपाटी प्रचलति। **गोहाटीविश्वविद्याले** संस्कृतविभागीयाः सदस्या वैदिकशोधकार्यं सम्पादयन्ति। अत्र **प्रो. राजेन्द्रनाथशर्मा, प्रो. थानेश्वरशर्मा, प्रो. नलिनीदेवीमिश्रा, प्रो. मैत्रेयीबोरा, डॉ. नृपेन्द्रनाथशर्मा** च वेदेषु सुष्ठु कार्य कृतवन्तः कुर्वन्ति च। अत्र कतिपयानां वैदिकग्रन्थानामनुवादोऽसमीभाषया विहितः इत्यनेन तत्रत्यानां वेदेषु गरीयसी श्रद्धा दरीदृश्यते। **त्रिपुराराज्येऽगरतलानगरे** सितम्बरमासे २००७ तमे ख्रिस्ताब्दे **वेदविद्याप्रसारणसमितिरेकं** पूर्वोत्तरं क्षेत्रीयवैदिकसम्मेलनमायोजितवती। **मणिपुरे नम्बोलस्थेन राधामाधवसंस्कृतमहाविद्यालयेन** फरवरीमासे २००८ तमे ख्रिस्ताब्दे पूर्वोत्तरं क्षेत्रीयवैदिकसम्मेलनमायोजि। **सिक्किमप्रदेशे गङ्गटोकनगरे पछेखनीसंस्कृतपाठशालया पछेखनीशिवालयेन** च अप्रैलमासे २००६ तमे ख्रिस्ताब्दे त्रिदिवसीयं वैदिकसम्मेलनं समायोजितम्।

पश्चिमबङ्गालराज्ये वैदिकशोधस्य वैदिकाध्ययनस्य च स्थितिर्दृढा वर्तते। **'ऐशियाटिक सोसायटी आफ बङ्गाल'** संस्थया पूर्वमेव वैदिकवाङ्मयस्याऽनेके ग्रन्थाः प्रकाशिताः। अनेकेषां ग्रन्थानां बङ्गालीभाषयाऽनुवादोऽपि तत्रत्यविद्वद्भिः सम्पादितः। आरण्यकविषये तत्र श्रीदीधितिविश्वासपुकारनाथभट्टाचार्याभ्यां सुष्ठु कार्यं विहितम्। **कोलिकातानगरे रवीन्द्रभारतीयविश्वविद्यालये 'वैदिकाध्ययनकेन्द्रम्'** इति नाम्ना पृथक्त्वेन स्थापितं केन्द्रम्। पश्चिमबङ्गालस्याऽन्येषु विश्वविद्यालयेषु वेदानामध्यापनं क्रियते। कोलिकातायां **श्रीसीतारामदास-ओङ्कारनाथसंस्कृतशिक्षा-संसदप्यस्ति**, यत्र वेदानां परम्पराऽध्यापनं भवति। अत्र वेदविषये **प्रो. रमारञ्जन-मुखर्जी, डॉ. ध्यानेशनारायणचक्रवर्ती, डॉ. गोपालमिश्रः, डॉ. सुदेशकुमारबनर्जी** चाऽध्यापनकार्यं शोधकार्यं च कुर्वन्ति। **रवीन्द्रभारतीविश्वविद्यालयेन 'स्कूल आफ वैदिक स्ट्डीज्'** संस्थया च फरवरीमासे २००८ तमे ख्रिस्ताब्दे कोलिकातानगरे वेदसङ्गोष्ठी समायोजिता **'वेदोपनिषत्सु मूल्यपद्धति'** रिति शीर्षकमादाय।

उत्कलप्रदेशे षोडशवेदपाठशाला वर्तन्ते, यासु सर्वासु वेदानां परम्परागतमध्ययनं विधीयते। एतदतिरिक्तं **श्रीजगन्नाथसंस्कृतविश्वविद्यालयः पूर्यां** वर्तते यत्र वेदाध्यापनं भवति। पूर्यामेव **श्रीजगन्नाथवेदकर्मकाण्डमहाविद्यालयोऽप्यस्ति,** यत्र वेदस्य कर्मकाण्डस्य च प्रशिक्षणपुरस्सरमध्ययनं सम्पाद्यते। **भुवनेश्वरस्थोत्कलविश्वविद्यालये** संस्कृतविभागमाध्यमेन वैदिकशोधकार्यं प्रचाल्यते तत्रत्यविपश्चिद्भिः। विहारराज्ये **श्रीकामेश्वर-**

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सिंहदरभङ्गासंस्कृतविश्वविद्यालये वेदसम्बद्धमनुसन्धानकार्यं परम्परागत-वेदाध्ययनं च प्रचलति। दिसम्बरमासे २००७ तमे ख्रिस्ताब्दे **छत्तीसगढ-राज्येदुर्गजनपदे आर्यनगरस्थया प्रान्तीयार्यप्रतिनिधिसभया** क्षेत्रीयमेकं वेदसम्मेलनमायोजितम्।

आन्ध्रप्रदेशे शताधिका वैदिकपाठशालाः सन्ति, येषु वेदाध्ययनं क्रियते। **हैदराबाद-विश्वविद्यालये, आन्ध्रविश्वविद्यालये विशाखापट्टने, वेङ्कटेश्वरविश्वविद्यालये तिरुपतिस्थे राष्ट्रियसंस्कृतविद्यापीठे** च वेदानामध्यापनं शोधकार्यं च भवति। तिरुपतिनगरे सद्यःस्थापिते **वैदिकविश्वविद्यालये प्रो. सुदर्शनाचार्यमहोदयः** कुलपतित्वेन वेदसमृद्धिं वर्द्धयति। अस्मिन् प्रदेशे घनपाठिनः पदपाठिनः क्रमपाठिनश्च शताधिकाः प्राप्यन्ते। **विजयवाडानगरे वेदभाष्यविज्ञान एण्ड रिसर्च एसोशियेशन** नाम्नीसंस्था हैदराबादे च **'साइंटिफिक रिसर्च आन् वेदाज्'** नाम्नी संस्था वेदेषु शोधकार्यं कारयतः। **तिरुपतिदेव-स्थानात्तिरुपतिराष्ट्रियसंस्कृतविद्यापीठाच्च** वैदिकवाङ्मयस्याऽनेके ग्रन्थाः प्रकाशिताः सन्ति। तमिलनाडुप्रदेशेऽनेका वैदिकपाठशाला वेदाध्यापने कृतसङ्कल्पा इव दृश्यन्ते। चेन्नईनगरे मद्रासविश्वविद्यालये **प्रो. एस. रेवतीमहोदया** वैदिकशोधकार्ये संलग्ना वर्तते। कर्नाटक-प्रदेशेऽपि वैदिकपाठशालासु विश्वविद्यालयेषु च वेदानामध्ययनं शोधकार्यं च क्रियते। **मैसूरस्थेन सामवेदमहामण्डलेन** दिसम्बरमासे २००६ तमे ख्रिस्ताब्दे त्रिदिवसीयं वैदिक-सम्मेलनमायोजि। अत्राऽनेके विद्वांसो भागं लेभिरे। **मैसूरराज्ये दत्तनगरसंस्थेनाऽवधूत-पीठेन श्रीगणपतिसच्चिदानन्दाश्रमेण** च दिसम्बरमासे २००७ तमे ख्रिस्ताब्देऽखिल-भारतीयं वैदिकसम्मेलनमायोजितम्।

केरलप्रदेशेऽपि वेदस्याऽधिकप्रभावो दृश्यते। सामवेदस्य जैमिनीयशाखान्तर्गत-च्छान्दोग्यतलवकारयोरुपशाखयोर्ब्राह्मणास्तत्र प्राप्यन्ते। पालघाटे सामवेदस्य कौथुम-शाखायाः प्रचार आसीत्। **श्रीशङ्कराचार्य-संस्कृतविश्वविद्यालयः कालडीस्थो** वेदस्य परम्परागतप्रचारे शोधकर्मणि च वैदिकबुधान् प्रेरयति। **श्री इर्क्कर रामन् नम्बूतिरी, श्री वी. के. नारायन् भट्टत्री, प्रो. सी. कुन्हनरजा-** प्रभृतयो विद्वांसो वैदिकशोधकर्मणि संलग्ना वर्तन्तेऽत्र। महाराष्ट्रप्रदेशे वेदवाङ्मये यादृशं कार्यमभूत् तादृशं कार्यं कदाचित् कस्मिन्नपि प्रदेशे नाऽभवत्। अत्र **पुण्यपत्तने भण्डारकरप्राच्यविद्याशोधसंस्थाने, वैदिकसंशोधन-मण्डले** च वैदिकवाङ्मयस्य महत्कार्यमभवद् भवति च। यशःकायः **प्रो. दाण्डेकरमहोदयो** वैदिकशोधस्य स्तम्भ आसीत्। **भण्डारकरप्राच्यविद्याशोधसंस्थानाद्** वैदिकवाङ्मयस्याऽनेके ग्रन्थाः प्रकाशिताः प्रकाश्यन्ते च। **वैदिकसंशोधनमण्डलेन** वैदिकवाङ्मयस्य दुर्लभानां

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पाण्डुलिपीनां सङ्ग्रहणं कृत्वा विद्वद्भिः पाठालोचनात्मकं सम्पादनं कारयित्वा तद्ग्रन्थानां प्रकाशनं क्रियते। मण्डलेन तत्र यज्ञीयोपकरणानां प्रदर्शनायैकः सङ्ग्रहालयःस्थापितः अत्र **टी.एन. धर्माधिकारी, प्रो. जी. यू. थिटे, डॉ. बी. ए. पाटसकरप्रभृतयो** विपश्चिद्वर्याः वेदसम्बद्धमनुसन्धानं कृतवन्त इदानीमपि रात्रिन्दिवं भगवन्तं वेदं सेवन्ते च। **प्रो. जी.यू. थिटेमहोदयेन** आङ्गलभाषानुवादसहितम् **'आपस्तम्बश्रौतसूत्रम्'** **'कात्यायनश्रौतसूत्रं'** च सद्य एव प्राकाश्यमुपनीते। जनवरीमासे २००८ तमे ख्रिस्ताब्दे महाराष्ट्रप्रदेशे **रत्नागिंरिस्थाने वेदाचार्यश्रीगुरुजीवेदपाठशालाकेलशीमध्ये** खल्वेकं क्षेत्रीयं वेदसम्मेलनमभूत्। वैदिक-वाङ्मयस्य विपुला समृद्धिर्गुर्जरप्रदेशे दरीदृश्यते। **वडोदराप्राच्यशोधसंस्थाने,** वटोदरपत्तन एव स्थितस्य **एम. एस. विश्वविद्यालयस्य संस्कृतविभागे, अहमदाबादविश्व-विद्यालयस्य संस्कृतविभागे** च वैदिकशोधकार्यं भवति। अत्र परम्परागतसस्वरवेदपाठिनो वेदविकृतिपाठिनश्च प्रायः सर्ववेदशाखासु समुपलभ्यन्ते। अत्र विद्वद्भिर्वेदानामनुवादो गुजरातीभाषयाऽप्यकारि। **प्रो. गौतमपटेलमहाभागेनाऽत्र** वेदवाङ्मयस्याऽनेके ग्रन्थाः संस्कृतगुजरातीगौराङ्गभाषाभिः प्रकाशिताः। **प्रो. रवीन्द्रखाण्डावाला, डॉ. प्रज्ञा जोशी, डॉ. मुकुन्दठक्करश्चेत्यादयो** विद्वांसो वैदिकवाङ्मयेऽत्र शोधकार्यं कुर्वन्ति। अप्रैलमासे २००७ तमे ख्रिस्ताब्दे **द्वारकास्थया शारदापीठविद्यासभया** त्रिदिवसीयमेकं क्षेत्रीयं वैदिकसम्मेलनमायोजितम्। मध्यप्रदेशे वैदिकानुसन्धानं तत्र विश्वविद्यालयस्थैः संस्कृतविभागैः सुष्ठु सम्पाद्यते। अत्र परम्परागतं वेदपाठाध्ययनमपि संस्कृतपाठशालाभिः प्रचाल्यते। **उज्जयिन्यां** संस्थितं **महर्षिसान्दीपनिराष्ट्रियवेदविद्याप्रतिष्ठानं** वेदविद्याया विकासाय सम्पूर्णे भारतवर्षे वैदिकपाठशालाभ्यो वैदिकसंस्कृतसंस्थाभ्यश्चाऽनुदानं प्रयच्छति। **प्रो. राधावल्लभत्रिपाठिमहोदयेन** वैदिकशोधपत्राणां सङ्कलनं विधाय "Vidic Worldview and Modern Science" इति नामधेयं पुस्तकं २००६ तमे ख्रिस्ताब्दे प्राकाशि। नवम्बरमासे २००६ तमे ख्रिस्ताब्दे **कालिदाससमारोह उज्जयिन्यामेका राष्ट्रियसङ्गोष्ठी** चाऽभूत् यस्या विषयः आसीत् "Kalidasiya Literature based on Vedas" अस्या सङ्गोष्ठया आयोजनं **राष्ट्रियवेदविद्याप्रतिष्ठानेन विहितम्।** एतत्प्रतिष्ठानं फरवरीमासे २००७ तमे ख्रिस्ताब्दे **सागरे हरिसिंहगौरविश्वविद्यालयस्थे संस्कृतविभाग** एकां राष्ट्रियां सङ्गोष्ठीमायोजयामास, यस्या विषय आसीत्- Interrelation between Nigam and Agam in Indian Tradition ततश्च प्रतिष्ठानेन जनवरीमासे २००७ तमे ख्रिस्ताब्दे पञ्चदिवसीयमेकं विशालं **विश्ववेदसम्मेलनं तत्राऽवन्त्यां** समायोजितम्। यस्मिन् देश-विदेशेभ्यः ७५० वैदिकविद्वांसो भागं गृहीतवन्तः। अत्र समेषां वैदिकविषयाणां

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सत्राणि समायोजितानि, तत्र सर्वेषु सत्रेषु च विद्वद्भिः शोधपत्राणि पठितानि। अत्र कतिपयानां वैदिकयागानां प्रयोगात्मकमनुष्ठानं प्रदर्शितम्। **श्रीलालबहादुरशास्त्रिराष्ट्रिय-संस्कृतविद्यापीठस्य** कुलपतिः प्रतिष्ठानस्य च सचिवपदे विराजमानः **प्रो. वाचस्पति-उपाध्यायमहोदय** एदद्विश्ववेदसम्मेलनस्य पुरोधा आसीत्। एतद्वेदविद्याप्रतिष्ठानेन विगतवर्षद्वयेऽधोलिखिता ग्रन्थाः प्राकाशिषत-

(1) Holistic Approach of the Vedas- Prof. Dayanand Bhargava.

(2) Ved Mimansa (Volum III) - by Anirvan. (डॉ. छविनाथमिश्र-कृताहिन्द्यनुवादसहिता)

3) Vaidik Study in India and Abroad- Edited by Prof. Shri Nivas Ratha and Prof. Vacaspati Upadhyaya.

प्रो. श्रीकिशोरमिश्र इदानीं महर्षिसान्दीपनिराष्ट्रियवेदविद्याप्रतिष्ठानस्य सचिवपदे राराज्यमानो वेदसमृद्धिं पुष्णाति।

अथ चोत्तरप्रदेशे वैदिकवाङ्मयस्य प्रचारः प्रसारश्च प्रभूतरूपेण दृश्येते। वाराणस्यामनेकशाखाध्यायिनः संस्वरं वेदपाठं कुर्वाणाः शताधिका ब्राह्मणा वरीवर्तन्ते। काश्यां **सम्पूर्णानन्दसंस्कृतविश्वविद्यालये** वेदविभागाध्यक्षः **प्रो. युगलकिशोरमिश्रः** वैदिकवाङ्मये बहुकार्यं कृतवान्। तत्रभवतः **'शतपथब्राह्मण'स्य** हिन्द्यनुवादकार्ययोजना प्रचलति। हिन्द्यनुवादसहितं **शतपथब्राह्मणस्य** भागद्वयं प्रकाशितम्। **काशीहिन्दूविश्व-विद्यालयेस्थे वेदविभागाऽध्यक्षः प्रो. हृदयरञ्जनशर्मा, लक्ष्मणपुरविश्वविद्यालयस्य संस्कृतविभागाचार्यः प्रो. ओम्प्रकाशपाण्डेयश्च** वैदिकवाङ्मये शोधकार्यं कुरुतः। सम्पूर्णानन्दसंस्कृतविश्वविद्यालयस्य प्रकाशनविभागेनाऽनेका वैदिकग्रन्थाः प्राकाश्य-मुपनीताः। **लखनऊस्थोत्तरप्रदेशसंस्कृतसंस्थानं** प्रतिवर्ष दश वेदपण्डितेभ्यः पञ्चविंशति-सहस्राणि रूप्यकाणि पुरस्काररूपत्वेन प्रयच्छति। एतेन परम्परागतवैदिकपाठः संरक्ष्यते। **काशीहिन्दूविश्वविद्यालये विज्ञानभारतीसहयोगेन** फरवरीमासे २००७ तमे ख्रिस्ताब्दे **एकमन्ताराष्ट्रियं वेदसम्मेलनमभूत्।** ततश्चाऽस्मिन्नेव मासे तत्रैव **संस्कृतविभागे राष्ट्रिय-वेदविद्याप्रतिष्ठानस्य** सहयोगेन **'वेदाङ्ग, व्याकरण एवं प्रातिशाख्य'** विषयमवलम्ब्यैका राष्ट्रियसङ्गोष्ठी समभवत्। लक्ष्मणपुरस्थेनोत्तर **'संस्कृतवाङ्मय का ब्रहद् इतिहास'** इति योजनायां **वेदखण्डः' वेदाङ्गखण्डश्च** प्राकाशिषाताम्। **वाराणस्यां हनुमद्घट्टे**

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श्रीपट्टाभिरामशास्त्रिवेदमीमांसाऽनुसन्धानकेन्द्रम्, रामघाटे च साङ्गवेदविद्यालयश्च काश्यां वेदानां परम्परागताऽध्ययनं सस्वरं वेदपाठञ्च शिक्षयतः। उत्तरप्रदेशेऽनेके संस्कृत-महाविद्यालया वर्तन्ते येषु वेदाध्ययनं प्रचलति। एतदतिरिक्तं वाराणस्यामनेका वैदिकसंस्थाः सन्ति या निरन्तरं वेदाध्ययनोत्कर्षे संलग्ना वर्तन्ते। अथ **चेलाहाबादविश्वविद्यालयस्य संस्कृतविभागे राष्ट्रियसंस्कृतसंस्थाने प्रयागे च** सततं वेदविषयकं शोधकार्यं भवति।

एतद्वैदिकवाङ्मयं न केवलं भारतवर्षेऽपित्तु विदेशेष्वपि विदूषां स्पृहणीयशोध-विषयत्वेनोपात्तम्। **विश्वसंस्कृतसम्मेलनं (त्रयोदशं) स्काटलैण्डदेशे (यू.के) एडिन्वर्गनगरे** २००६ तमे ख्रिस्ताब्देऽभूद्, यस्मिन् वेदसत्रेऽनेकानि शोधपत्राणि विपश्चिद्वर्यैः पठितानि। अग्रिमं **विश्वसंस्कृतसम्मेलनं (चतुर्दशं) जापानदेशे क्वोटोनगरे** सितम्बरमासे २००९ तमे ख्रिस्ताब्दे भविष्यति। इदानीं **जर्मनीरुसफ्रांसजापानेन्डो-नेशियालन्दनाऽमेरिकादिषु** देशेषु स्थितानां विश्वविद्यालयानां संस्कृताऽध्ययनकेन्द्रेषु हिन्दुदर्शनाध्ययनकेन्द्रेषु च वैदिकवाङ्मयस्याऽप्यध्यापनं शोधकार्यं च भवति। **संयुक्त-राष्ट्राऽमेरिकादेशे (यू.एस.ए.) डॉ. होप् के. फिट्स, डॉ. डेविड फ्रावली, डॉ. रावर्ट पी. गोल्डमैन, डॉ. सैली जे. सुथर लैण्ड गोल्डमैन, जार्ज एल. हअर्ट-** प्रभृतयोऽनेके विद्वांसो वैदिकशोधकार्यं तत्र कुर्वन्ति। **मॉस्टो फ्यूजी, अर्लो ग्रिफिथ्स** उभावपि विद्वांसौ वैदिकशोधकर्मणि रतौ वर्तेते। एवं विस्तरभियाऽत्र सर्वं समासेनाऽऽम्नातं खलु वेदवाङ्मयस्य समृद्धतमं रूपं यदस्माकं देशे विदेशे च विकसितं दरीदृश्यते। अन्ते च वयं कामयामहे यद् भवन्तोऽपि सर्वे श्रौतवाङ्मये संलग्ना भूत्वा गभीरं शोधकार्यं वेदपाठं च विदधतु' इत्येष नः सन्देश एष न आदेश इति भवतां भवतीनाञ्च मङ्गलमभ्यर्थामह एकश्रुत्या-

आ तें स्वस्तिमींमह आरे अंघामुपावसुम।
अद्या चं सर्वतातये श्वश्चं सर्वतातये॥

सन्दर्भः

१. शतपथब्राह्मणे, १४/१/१/२
२. ताण्ड्यमहाब्राह्मणे, २५/१३/३
३. वामनमहापुराणे, ३३/७
४. निरुक्ते-नैगमकाण्डे, पृ. ३१८

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५. कृष्णयजुर्वेदीयतैत्तिरीयसंहिताभाष्ये, पृ. १२७
६. निरुक्ते, पृ. ३८
७. निरुक्ते, पृ. ४७-४८
८. ब्रह्माण्डमहापुराणे, १/१/१७१
९. ऋग्वेदे , १०/७१/२
१०. यजुर्वेदे, ३६/१८
११. श्रीमद्भागवतपुराणे, ४/७/३
१२. श्रीमद्भागवतपुराणे, ४/७/५
१३. यजुर्वेदे, १/२४
१४. अथर्ववेदे, ९/१०/१२
१५. ऋग्वेदे , १०/६१/७
१६. शतपथब्राह्मणे, १/७/४/१
१७. तैत्तिरीयब्राह्मणे, ३/१/१
१८. यजुर्वेदे, १८/२४
१९. पाणिनिशिक्षायाम्, ५२
२०. ऋग्वेदे , १/९०/६-८

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CLASSICAL SANSKRIT SECTION

Presidential Address

By

Dr. Deva Narayan Jha

सम्मान्याः शास्त्रधुरीणा अध्यक्षवर्य्या, उपाध्यक्षमहोदयाः पारिषद्याश्च !

विदितवेदितव्यानामधिगत यायातथ्यानां तत्रभवतां प्रेक्षावतां नाविदितं यदखिल-भारतीय-प्राच्यविद्या-सम्मेलनस्य चतुश्चत्वारिंशत्तमाधिवेशनस्य शास्त्रीय-संस्कृतानु-भागस्याध्यक्षपदं संस्कृतविद्यासेवनपरैस्तत्रभवद्भिः संप्रापितोऽयं जनः समेषांपूर्वाचार्याणा-मौदार्यं स्वीकुर्वन् प्रथमतो विशिष्टस्यानुभागस्य पूर्वाध्यक्षेभ्यः प्रणतिततिं सप्रश्रयं सविनयं विनिवेद्य समागतेभ्यः सर्वेभ्यो विद्वत्तल्लजेभ्यः स्वागतं व्याहरति।

मान्या विद्वांसः! सम्मेलनस्यास्य-अनुभागेषु विशिष्टोऽनुभागोऽयम् आसम्मेल-नादधुनापर्य्यन्तं वैशिष्ट्यमावहन् अधुनाऽपि कामप्यनिर्वचनीयामभिख्या-मभिव्यनक्तीति सर्वैरेव विद्याचणैः स्वीक्रियते। तत्रेदं विचारणीयं वर्तते यदस्यैवानुभागस्य भागरूपेणा-धुनिकसंस्कृत-महाकाव्य-पुराण-भारतीयसौन्दर्य-शास्त्र-काव्य-शास्त्रादयोऽनुभागा अपि साम्प्रतं संराजन्त इति निकामं वक्तुं शक्यते। तत्र प्रथमं तावदिदं विचार्यते यद् Classical इति पदस्य वास्तविकोऽर्थः कः? कथञ्चास्य पदस्य पूर्वाचार्यैः व्याख्या कृता, कीदृशश्चात्र विचारः प्रकटीकृतः। तथाचात्र सम्यग् विचार्यमाणे प्रतीयते यदस्य पदस्य प्रयोगः प्राक्तनैः. विविधैरनुभागाध्यक्षैः यथामतिश्रेण्य-साहित्यिक-आभिजात्याद्यर्थे कृतः। किन्तु विचारदृष्ट्या अस्य शब्दस्य कृते शास्त्रीयशब्दस्य प्रयोगोऽपि भवितुमर्हतीति वक्तुं शक्यते। पाश्चात्यसाहित्येष्वपि एतादृशा अर्थाः स्वीकृताः सन्ति। वस्तुतस्तु यूरोपमहादेशेष्वपि प्रचलितेषु-ग्रीक-लैटिन-हिब्रू-प्रभृतिषु भाषास्वपि ''क्लासिकल इति पदस्य'' उल्लेखः, तासां भाषाणां प्राचीनत्व-शास्त्रीयत्व-सूचनायैव कृतोविद्यते। एतादृश एव अर्थः २००४तमे ख्रीष्टाब्दे प्रकाशिते OXFORD ENGLISH HINDI शब्दकोशमध्ये ''क्लासिकल्'' इति शब्दस्योपलभ्यते। इत्यञ्च विविधैः साक्ष्यैः प्रतीयते यत् Classical इतिपदं भाषायाः प्राचीनत्वव्याकरणसम्मतत्त्वबोधकं वर्तते। या हि भाषा सामान्य-जनव्यवहारबहिर्गता सत्यपि साहित्येषु प्रतिष्ठिता विद्यते, सा हि पाश्चात्यैः क्लासिकलपदेनाभिधीयते। इत्थं ग्रीक, लैटिन, प्राचीनजर्मनादिभाषाणां साहित्येषु यद्रूपं समुपलभ्यते तदपि 'क्लासिकल'

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पदवाच्यं वर्तत इत्यप्यभिज्ञानां मतमस्ति। एतद्दृष्ट्यैव संस्कृतभाषाऽपि श्रेण्या-शास्त्रीया वा उच्यते। १८३८तमे खीष्टाब्दे लार्डमेकालेमहोदय अथ च १८४८तमे खीष्टाब्दे मैक्समूलरमहोदयश्च संस्कृतभाषायाः कृते "Classical Language" इतिशब्दस्य प्रयोगं कृतवन्ताविति तदीयरचनाप्रयोगैर्विज्ञायते। इत्थञ्चावगम्यते यत् क्लासिकलसंस्कृतस्या-वधारणा बहुपूर्वतः प्रचलिता विद्यत इति। किं बहूना भारतसर्वकारैरपि संस्कृतं 'क्लासिकल' भाषारूपेण स्वीकृताऽनुमोदिता च वर्तते। तत्र न केवलं संस्कृतभाषेच स्वीकृता विद्यते अपितु पालि, प्राकृतम्, पर्षियन्, अरेविक्, इत्यादयः पञ्चभाषाः स्वीकृताः सन्ति। अत्रैव क्रमे तमिलभाषाऽपि प्राचीनभाषारूपेणस्वीकृता विद्यते। तत्र संस्कृतभाषायाः प्राचीनतमत्वं ऋग्वेद एव प्रमाणयति। वैदिककालत एव इयं भाषाऽविच्छिन्नगत्या प्रवहमाना मानवान् प्रबोधयति, शिक्षयति, उपदिशति च। तत्र वाल्मीकीयरामायणतः परिज्ञायते यद् इयं संस्कृतभाषा वाल्मीकिसमये पूर्वतः किञ्चिद्भिन्ना सञ्जाता। तच्चैतत् सन्दर्भतः परिज्ञायते यत्तस्मिन्काले भाषायाः रूपत्रयं प्रचलितामासीदिति। एकं हि प्राचीनतमम् आसीत्। द्वितीयं हि द्विजातिभिः प्रयुक्तं यत्किञ्चित् पूर्वस्वीकृतस्तरतः च्युतम्। तृतीयञ्च सर्वजनसाधारणम्। एतद्धि सीतान्वेषणप्रसङ्गे हनुमतः एतया-ऽभ्युक्त्या संसूच्यते। तद्यया-

अहं ह्यति-तनुश्चैव वानरश्च विशेषतः।
वाचं चोदाहरिष्यामिमानुषीमिह संस्कृताम्॥
यदि वाचं प्रदास्यामि द्विजातिरिव संस्कृताम्।
रावणं मन्यमाना मां सीता भीता भविष्यति॥
(वा.रा. ५.३०-१८)

अत्र हि पद्ये संस्कृतभाषायाः द्वितीयं (शास्त्रीयं संस्कृतम्) रूपमेवाभिप्रेतमस्ति। एतावताऽपि विज्ञायते यत् संस्कृतं परिनिष्ठितभाषारूपेण तत्कालेऽपि प्रचलने आसीदिति। जानन्त्येवमनीषिणो विद्वांसो यत् सहस्राधिकै र्विद्वद्भिरनेके ग्रन्था अत्र लिखिताः प्रकाशिताश्च। भारतवर्षस्य प्राणभूता संस्कृतिरपि अत्रैव वर्णिता संरक्षिता च विद्यते। किमधिकं सर्वाणि रामायणमहाभारतपुराणादीनि जीवनाधायकानि तत्त्वानि अत्रैव लिखितानि सन्ति। भारतवर्षस्य प्रायशः सर्वेषु विश्वविद्यालयेषु संस्कृतस्य पीठा विभागाश्च संस्थापिताः संराजन्ते। दशाधिकाः संस्कृतविश्वविद्यालयाः सम्प्रति देशेषु विराजमानाः सन्तः अष्टादशविद्यायाः वैशिष्ट्यं, महत्त्वं, तात्पर्यञ्च प्रख्यापयन्ति। ज्ञान-पीठादयः पुरस्कारा अपि अत्र भाषायां प्रदीयन्ते। विश्वविस्मन् सवैरेव पौरस्त्य-पाश्चात्यै-

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र्विद्वद्भिर्मुक्तकण्ठैः स्वीकृतं यत् संगणकयन्त्रोपयोगिनीभाषा संस्कृतभाषा विद्यत इति। इयं च भाषा यथा प्राचीनतां रक्षति तथैव नवीनतामपि नैव विजहाति। किमधिकं केन्द्रीयसाहित्याकदम्या स्वीकृतासु भाषासु संस्कृतस्यापि स्थानं स्वीकृतमस्ति। तत्र यथा आधुनिक्यः भाषाः समाद्रियन्ते, अनूद्यन्ते, विलिख्यन्ते तथैव संस्कृतभाषाऽपि। किं बहुना सर्वकारीयसंस्थास्वपि सर्वत्र संस्कृतस्य तत्समशब्दाः प्रयुज्यन्ते स्वीक्रियन्ते च। आमेरिकादि देशेष्वपि वेदमन्त्रोचारणद्वारैव सत्रारम्भः नूतन-कार्यारम्भश्च विधीयते। विदेशेष्वपि प्रायशो बहुषु विश्वविद्यालयेषु संस्कृतं पाठ्यते ग्रंथाश्च अनूद्यन्ते। सर्वत्र विश्वविद्यालयेषु प्रतिवर्षं प्रतिविश्वविद्यालयं संगोष्ठी समायोज्यते पुनश्चर्यापाठ्यक्रमश्चविधीयते। शास्त्रदृष्ट्या समुत्कृष्टग्रन्था अधुनाऽपि विलिख्यन्ते। तत्र रामानुजताताचार्यस्य शाब्दबोधप्रक्रियाऽथ च प्रो. रामयत्नशुक्ल-महाभागस्य 'व्याकरणदर्शने सृष्टिप्रक्रिया विमर्शः, डा. जयमन्तमिश्र-महोदयस्य महामानवचम्पूः डा. रामविलास शर्मणः ''भारत के प्राचीन भाषा परिवार और हिन्दी'' इत्याख्ये ग्रन्थे प्रतिपादितायाः भाषाविश्लेषणपद्धत्याः प्रत्याख्यानपरको ग्रन्थः डा. शक्तिधर झा शर्मणः ''एन आब्जेक्टिव हिस्ट्री ऑफ ओल्ड इण्डो एरियन भर्सेज डा. रामविलासशर्माज लिंग्विष्टिक पोश्च्युलेशन'' इत्यादयः ग्रन्थाः इदानीमपि भाषायाः अस्याः गौरवं प्रासङ्गिकत्वञ्च प्रकटयन्ति। जानन्त्येव सुधियो यत् शास्त्रीयसंस्कृतस्य क्षेत्रं वैविध्यपूर्णं विस्तृतञ्च वर्तते। समेषां वस्तूनां वर्णनं विवेचनञ्च लघुनोपायेन कर्त्तुं नैव शक्यते। तद्यथा संस्कृतस्य क्षेत्रे यावन्ति कार्याणि संजायन्ते तावन्ति सर्वाणि पत्रपत्रिकादिषु दूरदर्शनादिषु च सर्वत्र दृष्टिपथमधिरोहन्तीति नैव तिरोहितमस्ति विदुषामिति। तत्रेदमपि नैव विस्मरणीयं वर्तते यद् भाषाविश्लेषकेषु प्राचीनतमः पाणिनिः अत्रैव स्वकीयानि सूत्राणि जग्रन्थ। तदनु तद्वैशिष्ट्यमाधृत्य कात्यायन-पतञ्जलि-प्रभृतयोऽपि भाषाविदः अस्यामेव भाषायां भाषातत्त्वस्य समग्रं स्वरूपं वैशिष्ट्यञ्च प्रख्यापयामासुः। तत्र भाषातत्त्वस्य विश्लेषणदृष्ट्या पाणिनिव्याकरणस्य प्राचीनता महनीयता च न केवलं भारतीयैरपितु वैदेशिकैरपि उरीक्रियते। अद्यत्वे सर्वत्र भाषाविश्लेषकेषु पाणिनेश्चिन्तनं सोत्साहं स्वीक्रियते प्रमाणतयोपन्यस्यते च। किं बहुना यादृशी वैज्ञानिकी पद्धतिः पाणिनिना भाषाविषये आविष्कृता न तादृशी अन्यत्र भाषासु ग्रन्थेषु वा समुपलम्यते। एतावता नूनमेवेदमवगतं भवति यत् संस्कृतभाषायाः महन्महत्त्वं प्राचीनतमत्वञ्च संसाधितं पूर्वाचार्यैरिति। तत्र भाषा विश्लेषणविषये एतद् विचारणीयं वर्तते यद् भाषाया अस्माकं जीवने क उपयोग इति ? भाषायाः अभावे अस्मज्जीवनस्य किं स्वरूपमभविष्यदिति। तत्र संक्षेपेणेदमेव वक्तव्यमस्ति यन्मानव-जीवनस्य यावन्तो हि आयामास्ते सर्वेऽपि भाषाधीना वर्तन्ते। भाषाया अभावे मानवः

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मूकवधिरान्धवद् असहायजीवनमेव यापयिष्यतीति नात्र कश्चन सन्देहः। भाषायाः महत्त्वद्योतकविचाराः बहुशः प्रकटिताः दण्डि-भर्तृहरिप्रभृतिर्विद्वद्भिः। तत्रदण्डिना स्पष्टतः प्रत्यपादि यद्-

इदमन्धतमः कृत्स्नं जायेत भुवनत्रयम्।
यदि शब्दाह्वयंज्योतिरासंसारं न दीप्यते॥ दण्डी

अपि च

इतिकर्त्तव्यता लोके सर्वाशब्दव्यपाश्रया।
यां पूर्वाहित संस्कारो बालोऽपि प्रतिपद्यते॥
न सोऽस्ति प्रत्ययोलोके यः शब्दानुगमादृते।
अनुविद्धमिव ज्ञानं सर्वं शब्देन भासते॥ (वा.प. १२१-१२३)

इत्थञ्च भुवनोपलक्षितस्य समग्रस्य लोकस्याज्ञान्धकारनिवृत्तये, मानव-समाज-व्यवहार-सम्पादनाय च भाषैव साधनमिति न तिरोहितं भाषाविदां तत्त्व-ज्ञानामिति। अत एव भाष्यकृता पतञ्जलिना ''एकः पूर्वपरयोः'' इतिसूत्रं व्याख्यायता प्रत्यपादि यद् एकः शब्दः सम्यग्ज्ञातः शास्त्रान्वितः सुप्रयुक्तः स्वर्गेलोके च कामधुग् भवतीति। इत्थञ्च जागतिक व्यवहाराय, साधुशब्दप्रयोगाय च, भाषाशास्त्रस्य किमपि विलक्षणमेव स्थानमिति कृत्वा किञ्चिद् विचार्यते। भाषाविश्लेषकेषु ग्रन्थेषु मूलतः ऋग्वेद एव प्रथमतया समुपलभ्यते। तत्र ऋग्वेदकालतः अधुनापर्यन्तं भाषायाः नैकानि स्वरूपाणि दृग्गोचरीभूतानि सन्ति। तथा च कालक्रमेण भाषेयं सततं प्रकाश्यमाना परिवर्धमाना च दृश्यते। तद्यथा ब्राह्मणाराण्य-कोपनिषत् पुराणेतिहासादिष्वपि विभिन्नेषु स्वरूपेषु समुपलभ्यमानेयं भाषा तत् तत् कालिकमनुशासनमनतिक्रम्य लक्ष्यानुरोधेनैव नैजं सार्थक्यं प्रदर्शयामास। तत्र कालक्रमेण प्रवहमानायाः ऋक्-कालिकभाषायाः-स्वरूपविश्लेषणाय शिक्षा-निरुक्त-प्रातिशाख्य-व्याकरण-छन्दोग्रन्था हि विभिन्नैः ऋषिभिः रचिताः। भाषायाः अस्या वैशिष्ट्यम् एतेनैव सिद्धयति यद् वेदानां रक्षायै प्रचलितेषु षट्स्वङ्गेषु चत्वार्यङ्गानि भाषास्वरूपविश्लेषकान्येव वर्तन्ते। अतः ऋग्वेद-कालतः अद्यपर्यन्तम् एकस्या एव वैदिक-भाषायाः कालक्रमेण परिवर्तनशीलं स्वरूपं व्याख्यातुं विभिन्नेषु कालेषु विभिन्नाः भाषातत्त्वविश्लेषकाः ग्रन्थाः विभिन्नैर्विद्वद्भिः संरचिताः। अत्र संक्षेपेण लौकिकसंस्कृतभाषायाः विकासक्रमं व्याख्यातूम् अयं प्रयासो वर्तत इति। एतद्धि प्रसिद्धतमं वर्तते यत् संस्कृतव्याकरणं विद्वन्मण्डल्यां त्रिमुनि

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व्याकरणरूपेण प्रसिद्धमस्ति। ते च त्रयोमुनयः पाणिनि-कात्यायन-पतञ्जलयः सन्ति। तत्र पाणिनिराधारपुरुष इति सर्वैरेव विपश्चिद्भिर्विज्ञायते। पाणिनेः पश्चात् संस्कृत-भाषा-स्वरूप-विश्लेषणे कात्यायनस्य महद्योगदानं वर्तत इति नाविदितं विपश्चिता-मिति। तेन हि महावैयाकरणेन नैजे काले व्यवहृतायाः संस्कृतभाषायाः स्वरूपं व्याख्यातूम् एतद् भाषा-स्वरूप-विश्लेषण-परकाणिवार्तिकानि विरचितानि, तानि च तत्-तत्-सन्दर्भेषु सिद्धान्त-कौमुद्यामनुस्यूतानि वर्तन्ते। वार्तिककारेण स्वीकयेषु वार्तिकेषु कुत्रचित् पाणिनेः सूत्राणां विशदा व्याख्याकृता । कुत्रचिच्च कतिपयेषु वार्तिकेषु द्विरुक्तानां तर्कसम्मता व्याख्याकृता। कुत्रचिच्चानुक्तानां विनिवेशोऽपि कृतः। एतद्धि तथ्यं ''अनामूनवति नगरीणामितिवाच्यम्'' इतिवार्तिकेन तथा च पाणिनेः ''न क्वादेः'' इति सूत्रं प्रत्याख्याय तत्स्थाने ''चजोः कुघिण्यतोः'' इति सूत्रे निष्ठायामनिट् इति निवेशपरकेण वार्तिकेन अथ च ''हृग्रहोर्भश्-छन्दसि'' इतिवार्तिकेन च स्पष्टतरी भवति। तत्र त्रिमुनिषु वार्तिककारः कात्यायनः मध्यस्थो वर्तते। यथोत्तरं मुनीनां प्रामाण्यम् उद्घोषयद्भिः पतञ्जल्युत्तरकालिकै वैयाकरणैः यद्धिमहत्त्वपूर्णं तथ्यं संकेतितं तदिदं वर्तते यद् येयं संस्कृतभाषा देववाणी रूपेण स्वीकृता वर्तते सा खलु लोकभाषारूपेण लोककण्ठे व्यवहृता स्वभावात् परिवर्तनशीलासञ्जाता। न कापि भाषा अपरिवर्तनशीला शाश्वती च तिष्ठति। अत इयमपि भाषा निरन्तरं परिवर्तनपथम् अनुसरन्ती विभिन्नासु मध्यकालिकीषु भाषासु परिवृत्तिं लभमानाऽन्ततः आधुनिक-हिन्दी-मराठी-अवधी-मैथिल्यादि भाषासु आत्मानं प्रकटीचकार। एतद्धितथ्यं सवैरपि त्रिमुनिभिरुद्घाटितं दृश्यते। तत्र कात्यायनः एतत् सन्दर्भे पाणिनिमतिशेत इति बहुविधैः सन्दर्भैः परिज्ञायते। तत्र एको हि सन्दर्भः ''हृग्रहोर्भश्छन्दसि'' इति वार्तिकेन प्रकटीभवति। एतद्धि स्पष्टं वर्तते यल्लौकिकसंस्कृते यो हि 'ग्रह्' धातुः प्रचलितो दृश्यते स वैदिक्यां ग्रभ् रूपेण प्रचलित आसीत्। यथा गृभ्णामि, गृभाय, जिह्वया, मधु, उद्ग्राभ-निग्राभ-इत्यादिषु उदाहरणेषु सर्वत्र प्रयुक्तो भकारः लौकिकसंस्कृते हकाररूपेणैव समुपलभ्यते। एतेनैतत् सिद्धयति यद् वैदिककालानन्तरं बहुषु शब्देषु पूर्वतः सुस्थिरा अपि सघोषमहाप्राणस्पर्शध्वनयः स्वस्पर्शतां विजहुः। यतः उदाहृतोऽयं ग्रभ्धातुः गृह्रुपेणोपलभ्यते। अतोऽस्य गृह्णाति, गृहाण, उद्ग्राहम्, इत्यादीनि हविशिष्टानि-रूपाणि उपलभ्यन्ते, किन्तु देववाण्या वैदिक-लौकिक रूपयोस्तुलनात्मकम् ऐतिहासिकञ्च अध्ययनं विदधता पाणिनिना अष्टाध्याय्यां सन्दर्भोऽयं न स्पष्टः। 'ग्रभ्' प्रसङ्गे ''छन्दसिशायजपि'' इति बुवताऽपि तेन छन्दसि 'ग्रभ्' रूपस्य निर्देशो न कृतः, किन्तु कात्यायनस्य दृष्टिः पाणिनेरस्यां न्यूनतायां गता तेन त्रुटिमिमां दूरीकर्त्तुं ''हृग्रहोर्भश्च्छन्दसि'' इति वार्तिकं

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लिखितम्। एतादृशाः सन्दर्भा अनेके विद्यन्ते, यत्र कात्यायनेन सूक्ष्मेक्षिका प्रदर्शिता। तथा हि पाणिनिना पदान्तता स्थितौ 'नपदान्ताट्टोरनाम्' इति ष्टुत्वविधायके सूत्रे अनामिति पदंनिवेश्य नाम् इति प्रत्ययस्थ नकारस्य ष्टुत्व निषेधोवारितः। अतः षष् शब्दस्य षष्ठी बहुवचने षण्णाम् इति प्रयोगः व्याकरणसम्मतस्तेन समुद्घोषितः। किन्तु कात्यायनेन अन्यान्यपि णत्वसम्पन्नरूपाणि वीक्षितानि। अतस्तस्य वार्तिकं वर्तते। ''अनाम्नवति नगरीणामिति वाच्यम्'' अर्थान्न केवलं नामिति प्रत्ययस्थ नकारः मूर्धन्यीकृतो भवति अपितु नवति, नगर्य्योः अपि नकारः णत्वं भजते। तद्यथा षण्णवतिः षण्णगर्य इति। एतदपिवार्तिकं पाणिनेः न्यूनतायाः पूरकं विद्यते।

एवमेव घिति, (घञि) ण्यति प्रत्ययपरे सति पाणिनिना चकार-जकारयोः कुत्वविधानार्थं ''चजोः कु घिण्यतोः'' इति सूत्रं व्यरचि। तत्र कवर्गादि धातुभ्यः आगतयोः घिति, ण्यति प्रत्ययोः पूर्वविद्यमानयोः चजोः कुत्वनिषेधार्थं 'न क्कादेः' इति सूत्रं प्राणायि। तेन 'गर्ज्यम्' इति जध्वनि विशिष्टं रूपं साधुत्वेन स्वीकृतम्, किन्तु कात्यायनमते सूत्रमिदम् अव्याप्ति-अतिव्याप्ति-दोष-दूषितं वर्तते। अतोऽसौ वार्तिककारः ''चजोः कु घिण्यतोः'' इति सूत्रे ''निष्ठायामनिट्'' इतिपदं विनिवेश्य अर्थात् ''चजोः कुघिण्यतोः निष्ठायामनिट्'' इति प्रपठ्य ''न क्कादेः'' इति सूत्रं प्रत्याख्यातम्। तेन हि पाणिनि सूत्रे विद्यमान अव्याप्त्यतिव्याप्तिलक्षणो दोषो वारितः। पाणिन्यनुसारं हि क्कादेरेव धातोः चकारजकारयोः कुत्वनिषेधस्य प्रसङ्गात्, अर्जतर्जाधिधातूनाञ्च कवर्गादित्वाभावात् तत्र ण्यति ''चजोः कु घिण्यतोः'' इति सूत्रेण कुत्वस्य प्रसक्तिः सुतरां संजायते, तेन अर्ज्यम्, तर्ज्यम् इत्यादिस्थाने अर्ग्यम्, तर्ग्यम् इति रूपयोः प्रसक्तिर्भवति। इष्यन्ते च अर्ज्यम् तर्ज्यम् इत्यादीनि रूपाणि। किन्तु वार्तिककारेण कात्यायनेन ''चजोः कु घिण्यतोः'' इति सूत्रे, निष्ठायामनिट् इति संयोज्य एतादृशेषु स्थलेषु दोषोऽयं निराकृतः। अर्जतर्जादीनां निष्ठायां सेट्त्वात् सुतरामत्र ''चजोः कु'' इत्यस्य प्रसक्तिर्नैव सञ्जायते। अनयोः धात्वोः निष्ठायाम् अर्जितं, तर्जितम् इति रूपं सम्पद्यते। इत्थञ्च कात्यायनरीत्या ग्रोक्यम्, ग्लोक्यम् रूपमेव शुद्धं वर्तते। पाणिन्यनुसारं तु ग्रोच्यम्, ग्लोच्यम् इति रूपे एव इष्टे। यतः द्वयोः धात्वोः कवर्गादित्वात् सुतराममेव कुत्वनिषेधः प्रसज्यते। एतदेव तथ्यं महाभाष्यकारेण पतञ्जलिना महाभाष्ये प्रपञ्चितम्। काशिकाकारादिभिश्च स्वीकृतम्। अन्ततः सिद्धान्तकौमुदीकारेण भट्टोजिदीक्षितेन इत्थं विशदीकृतम्। तद्यथा ''न क्कादेः'' क्कादेर्धातोश्चजोः कुत्वं न। गर्ज्यम्। वार्तिककारस्तु ''चजोः'' इति सूत्रे निष्ठायामनिट् इति पूरयित्वा 'न क्कादेः' इत्यादि

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प्रत्याचख्यौ। तेन अर्जितर्जितप्रभृतीनां न कुत्वम्। निष्ठायां सेट्त्वात्। ग्रुचुग्लुञ्चुप्रभृतीनां तु क्कादित्वेऽपि कुत्वं स्यादेव। सूत्रमते तु यद्यपि विपरीतं प्राप्तं तथापि यथोत्तरं मुनीनां प्रामाण्यम्। इत्यञ्च भाषाविश्लेषणविषये कात्यायनपरवर्तिभिः सर्वैरेवमहावैयाकरणैः पाणिनितः कात्यायनस्य प्रामाणिकतरत्वं स्वीकृतम्। वस्तुतः तात्कालिकसंस्कृत-स्वरूपदृष्ट्या कात्यायनस्य, महत्त्वं पाणिनि-तोप्यधिकं वर्तते। अत्र नास्ति संशीतिलेशो यन्महर्षिपाणिनि वैदिक-लौकिकसंस्कृतयोस्तुलनात्मकम्, अत एव ऐतिहासिकं विवरणं प्रदत्तवान् अष्टाध्याय्याम्। तथा चेदं निश्चप्रचं यद् भाषास्वरूपविश्लेषण-दृष्ट्या स खलु मार्गप्रदर्शको बभूव। किन्तु कात्यायनस्य वैशिष्ट्यमेतदस्ति यत् स खलु तात्कालिक्याः लौकिकसंस्कृतभाषायाः स्वरूपं पूर्णतया विलोड्य सर्वाणि प्रचलितानि रूपाणि व्याख्यातवान्। ततश्च भाषायाः स्वरूपं यथा वार्तिकैः समुदघाटितं न तथा अष्टाध्याय्या। तथाचात्र भाषास्वरूपोद्घाटनावसरे एतदेव वक्तव्यमस्ति यत् कात्यायनः त्रिमुनि-मणिमालायाः मध्यमणिरिव राजतेतरामिति सर्वमनवद्यम्। अन्ते चाहं कालिदासयेन भरतवाक्येन स्वकीयांवाचमुपसंहरामि। तद्यथा-

सर्वस्तरतु दुर्गाणि सर्वो भद्राणि पश्यतु।
सर्वः कामानवाप्नोतु सर्वः सर्वत्र नन्दतु॥

(कालिदासः)

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PALI & BUDDHISM SECTION

Presidential Address

By

Prof. Sushma Kulshreshtha

Distinguished President, Fellow delegates,
Ladies and Gentlemen,

I deem it a proud privilege to have been called upon to preside over the Pali & Buddhism & Tibetology Section of the historic sassion of this Conference which is the premier body of Indian Indologists. It may be recalled here that the Pali and Buddhism and Tibetology section has been an important part of this Conference for the last many years. From among scholars who presided over this section in previous sessions might be mentioned such stalwarts of Pali & Buddhism like Prov. P. V. Bapat, Prof. V. V. Gokhale, Prof. P. Pradhan, Prof. P. C. Bagchi, Prof. Anant Lal Thakur, Prof. A. C. Banerjee, Prof. P.C. Majumdar, Dr. Dev Prasad Guha, Dr. M.G. Dhadphale and Prof. Vidhata Mishra (with due humility myself too in 40th AIOC at Chennai in 2000)

My Association with this august body commenced from 1966, forty-two years ago, when the 23rd Session of the Conference was held at aligarh. From that time onwards, my connection with the conference has been continuous and I have never missed any of its sessions. It is with a deep sense of humility and dedication that I accept this distinction which has been conferred upon me and I fulfill the functions assigned to us by this august assembly of scholars.

NAME OF THE SECTION :

The Section of Pali & Buddhism & Tibetology is apparently a composite one which takes under its purview the different branches of Pali & Buddhism, like Pali Texts, Buddhist Sanskrit Texts, Texual Criticism, Buddhism Philosophy etc. and of Tibetology like Tibetan Texts, Tantra, Tibeten Art, Tibetan Studies and the like. The two dis-

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ciplines appear to be irreconcilable, but their samanvaya (co-relation) is not impossible. Thus, unlike the other subjects like lanuage and literature, Philosophy and religion and history and archaeology with which this conference is concerned, Pali & Buddhism & Tibetology are all inter-related disciplines. Probably, it is these factors that have prompted the organisers of the conference to club these disciplines into one section.

AIM OF THE ADDRESS

It shall be my aim in this Address to make mention of the current trends of academic activity in the two disciplines under discussion, offer constructive observations and make useful suggestions. By way of substantiating the above and following the healthy practice followed by the Conference. I shall also be taking stock of the work that is going on, and the prominent publications issued in the relevant fields since we met at last sessions of the Conference in October 2006 at Jammu.

RESEARCH & PUBLICATIONS

1. BUDDHA

The Buddhist Visnu : *Religions Transformation, Politics and culture* (Delhi, 2008) is a masterpiece of pernraft by a distinguished scholar John Clifford Holt. He examines the assimilation, transformation and subordination of the Hindu deity Visnu within the contexts of Sri Lankan history and Sinhala Buddhist religious culture. Holt argues that political agendas and social forces, as much as doctrinal concerns, have shaped the shifting patterns of the veneration of Visnu is Sri Lanka.

Holt begins with a comparative look at the assimilation of the Buddha in Hinduism. He then explores the role and rationale of medieval Sinhala kings in assimilating Visnu into Sinhala Buddhism. Offering analyses of texts, many of which have never before been translated into English, Holt considers the development of Visnu in

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Buddhist literature and the changing practices of deity veneration.

Buddha : His Life, Doctrine His Order by Hermann Oldenberg (William Hoey Tr.) (Delhi, 2006). This is a translation of a German Work. The original had attracted the attention of Europian scholars and the name of Oldenburg is sufficient guarantee of the value of its contents. The distinguished author has in this work demolished the sceptical theory of a solar Buddha put forward by M. Senart. He has sifted the legendary elements of Buddhist tradition and has given the reliable residue of facts concerning Buddha's life : he has examined the original teaching of Buddha, shown that the cardinal are "the truth of suffering and the truth of the deliverance from suffering", he has expounded the ontology of Buddhism and placed Nirvana in true light. To do this he has gone to the roots of Buddhism in pre-Buddhist Brahmanism : and has given to Indologists the original authorities for his views of Buddhist doctrines in Excurses at the end of the work.

Relics of the Buddha by John S. Strong (Delhi, 2007). The Book is a Welcome presentation and is structured around the life story of the Buddha, starting with traditions about relics of previous Buddhas and relics from the past lives of the Budha Sakyamuni. It then considers the death of the Buddha, the collection of his bodily relics after his cremation, and stories of their spread to different parts of Asia. The book ends with a consideration of the legend of the future extinction of the relics prior to the advent of the next Buddha, Maitreya. Throughout, the author does not hesitate to explore the many versions of these legends and to relate them to their ritual, doctrinal, artistic and social contexts.

Becoming the Buddha : The Ritual of Image Consecration in Thailand by Donald K. Swearer (Delhi, 2002) is the first study of a key ritual of Buddhist practice in Asia : the consecration of Buddha image of "new Buddha", a ceremony by which the Buddha becomes present or alive. Through a richly detailed, accessible exploration of

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this ritual in northern Thailand, an exploration that stands apart from standard text-based or anthropological approaches, Donald Swearer makes a major contribution to our understanding of the Buddha image, its role in Buddhist devotional life, and its relationship to the veneration of Buddha relics Blending ethnography, analysis, and Buddhist texts related to this mimetic reenactment, he demonstrates that the image becomes the Buddha's surrogate by being invested with the Buddha's story and charged with the extraordinary power of Buddhahood. The process by which this transformation occurs through chant, sermon, meditation and the presence of charismatic monks is at the heart of this book.

II. BUDDHISHM AND BUDDHIST STUDIES

Ethics in Early Buddhism by David J. Kalupahana (Delhi, 2008) is a praiseworthy work. This book is balanced and brilliantly concise attempt to place the early Buddhist descriptions of the world of experience, the state of freedom, and the moral principle leading to such freedom within the framework of impermanence.

Kalupahana begins by outlining the Indian philosophical background, particularly its deontological ethics and utilitarian tradtions and proceeds to analyse the presuppositions of these moral theories. A comprehensive description of the moral teachings of early Buddhism follows. Kalupahana goes on to demonstrate the application of the moral principle in the explanation of society, economics, politics, law and justice and nature. The conclusion highlights the two important metaphors used in early Buddhist discourse : the stream (of becoming) and the lotus (of freedom)

Women Under Primitive Buddhism : Laywomen and Almswomen by I.B. Horner (Delhi, 2007, Reprint) is a welcome presentation. The book is an attempt to present the position of the laywomen and the almswomen in historical focus. Here, for the first time, we read of women of sincere aspirations and earnest will, seeking the more, the better, in life, whether they mothered the world in the home, or moth-

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ered it in the "homeless", to which they went forth. This book has been undertaken and brought to birth in very opposite spirit to anything so murky as that. The new spirit has largely outgrown the idea, that the career of a recluse is the best way either to save one's self or to develop the mandate of a New world. But such a book as this has come to birth, and will find appreciative readers. For the study of the laywomen the author has used the material found in the Canonical literature, the Commentaries thereon, the Jatakas and the Milindapanha, while most of the material for the material for the account of the almswomen is gathered from the Vinaya-pitaka (expecially the Bhikkhuni Khandhaka and Bhikkhumi-Vibhanaga). The Therigatha and the commentaries, reference scattered throughout Pali literature have also contributed to this account.

The book is divided into two parts bound in one volume. Part I depicts the laywomen as the mother, daughter, wife, widow and worker. Part II deals with the almswomen, their admission into the Order, the Eight chief rules, Therigatha and life in the Order.

The Essential Teachinges of the Buddha : Sangharakshita (Delhi, 2007) is a noteworthy work. The book is based on material taken from several periods of Sangharakshita's speaking career ; from his addresses to the theosophists in Singapore in the 1940s ; from talks given in the sixties to Londoners getting their first taste of Buddhism as a practical proposition; from the eighties in India, where he addressed thousands of new Buddhists; from the talks given under the auspices of the Friends of the Western Buddhist Order, the Western Buddhist movement which he founded in 1967; and from lectures given in America in the nineties. These talks were addressed to diverse audiences at different points in the early development of Buddhism in the West. This book brings together a series of variations on a single fundamental theme, to which Sangharakshita has returned agian and again : what is the Dharma? The result is a basic starter kit of teachings and practices, which emphasizes the fundamentally practical nature of Buddhism. In turn refreshing, unsettling and inspiring this book

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lays before us the essential Dharma, timeless and universal : the Truth that addresses the deepest questions of our hearts and minds and the path that shows us how we can renew our lives. This book puts together the very essence of Buddhist teachings and practices to help us towards Enlightenment.

A History of Indian Buddhism : From Sakyamuni to Early Mahayana by Hirakawa Akira (Paul Groner Tr. & Ed.) (Delhi, 2007 Reprint). The summation of a lifetime of research on Indian Buddhism is an exceptionally comprehensive discussion of Indian Buddhism, with detailed chapters on its history, doctrine and bibliography. The text also presents some of the debates on Indian Buddhism that have occurred in the Japanese academic community and emphasizes issues that have often been treated only in passing in India and the West. Hirakawa's extensive use of Chinese translations of Indian Buddhist sources and his references to Japanese studies of these works are particularly noteworthy. Finally, the book includes an extensive bibliography of Western scholarship compiled by the translator.

During the past few years, numerous books have appeared in the field of Buddhism and Buddhist Studies. Some of them deserve special mention : *Buddhism in Central Asia* by B.N. Puri, (Delhi 2007, Reprint), *A Comparative study of the Pratimoksa* by W. Pachow (Delhi, 2007, Reprint), *Love and Sympathy in Theravada Buddhism* by Harvey B. Aronson (Delhi, 2007 Reprint), *Indian Buddhism* by A.K. Warder (Delhi, 2008, Reprint), *Zen Buddhism : A History : Vol. I : India and China Vol. II : Japan* by Heinrich Dumoulin (Translated by James W. Heising and Paul Kvitter) (Delhi, 2008) and *Indian Buddhism* by Hajime Nakamura (Delhi, 2007, Reprint).

III. TEXT & CRITICAL STUDY

The Lion's Roar of Queen Sri mala : A Buddhist Scripture on the Tathagatagarbha Theory by Alex & Hideko Wayman (Delhi, 2007 Reprint) is a praiseworthy presentation. *The Lion's Roar of Queen Srimala*, or Srimalasutra, became the Mahayana scripture preeminent

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for teaching that all sentient beings have the potentiality of Buddhahood. It was an inspiration for both the Lankavatara-sutra and the Chinese classic awakening of faith. The scripture is initially noteworthy for its forceful and eloquent portrayal of "Embrace of the Illustrious Doctrine". And later particularly for its exposition of the Tathagatagarbha theory (the potentiality of Buddhahood in sentient beings), for which it is the chief scripture. It is an important source for the "One Vehicle" (ekayana) doctrine and probably unparalleled in its teaching of the lay Bodhisattva path.

The translators present evidence that it was composed in the Andhra region of South India in the third century AD. Thereafter it had remarkable success in China and through Korea entered into the beginnings of Buddhism in Japan, where it has been important up to the present time. This, the first complete rendering of the scripture into a western language, utilizes all the known Sanskrit fragments, the Tibeten, the two Chinese versions and the Japanese renditions, Chinese and Japanese commentaries, and various studies in Japanese.

The Bodhisattva Path : Based on the Ugrapariprccha, a Mahayana Sutra by Jan Nattier (Delhi, 2007) is a wonderful presentation. Ugrapariprccha is one of the most influential Mahayana sutras but it is one of the most neglected texts in Western treatments of Buddhism. It appears to be one of the earliest Bodhisattva scriptures to come down to us, and as such it offers a particularly valuable window on the process by which the Bodhisattva path came to be seen as a distinct vocational alternative within certain Indian Buddhist communities. The Bodhisattava path is a study and translation of the Ugra that will fundamentally alter previous perceptions of the way in which Mahayana was viewed and practiced by its earliest adherents.

The Bodhicaryavatara of Santideva : Entering the path of Enligthenment by Marion L. Matics Tr. (Delhi, 2007) contains the first complete English translations of the Sanskrit Bodhicaryavatara

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of the Buddhist poet Santideva. In this beautiful and moving classic of Mahayana Buddhim, Santideva, a monk living in Nalanda in the early eighth century A.D., describes the Bodhisattva Vow, the promise of heroic beings to strive fro nirvana, but to postpone full entrance into the Realm of the Absolute until every other sentient creature also attains the bliss of Enlightenment.

Dialogues of the Buddha (3 Vols.) (Delhi, 2007) T.W. Rhys Davids is a reprint of T.W. Rhys Davidis' translation of the Digha Nikaya, first published in three parts in 1899. 1910 and 1921 respectively. The Digha Nikaya or "the collection of long doctrinary lectures" of the Buddha is one of the five Nikayas of collections belonging to the Suttapitaka or "the basket of (Buddha's) discourses" which is one of the three major collections of Pali Buddhist texts, the other two being Vinayapitaka and Abhidhammapitaka. It consists of 34 long suttas of which each individual one treats intensively some particular point or points of the doctrine.

Studies in the Lankavatara Sutra by D.T. Suzuki (Delhi, 2007 Reprint) in a wonderful contribution. The Lankavatara is a Mahayana text difficult in more than one way to understand perfectly as to its meaning and also in its proper historical setting. But its improtance as giving most of the fundamental tenets of Mahayana Buddhism has urged the author to publish whatever results he has gained so far in his study.

Jinendrabuddhi's Visalamalavati Pramanasamuccayatika by Ernst Stenkellner : Helmut Krasser ; Horst Lasic (Vienna, 2005) contains the critically edited Sanskrit Text of Jinendrabuddhi's Pramanasamuccayatika, first chapter : On Perception. It is accompanied by a diplomatic edition of the text in the second part. The editions are based on photocopies of a palm-leaf manuscript kept in Lhasa which is the only one extant. Jinendrabuddhi's commentary of the second half of the eight century is, moreover, the only commentary known to have been written on the work that marks the very begin-

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ning of the Buddhist tradition of epistemology and logic in the first half of the sixth century.

The great import of Jinendrabuddhi's work has long been well known through its Tibetan translation. Thus, the publication of the Sanskrit original will have far-reaching consequences for the knowledge and interpretation of the Indian philosophical traditions as expressed in the classical Gupta period.

IV. BUDDHIST PHILOSOPHY

Buddhist Logic by Th. Stcherbatsky Ed. (Delhi, 2008, Reprint) reveals itself as the culminating point of a long course of Indian philosophical history. Its birth, its growth and its decline run parallel with the birth, the growth and the decline of Indian civilisation. The time has come to reconsider the subject of Buddhist logic in its historical connections. This is done in these two volumes. In the copious notes the literary renderings are given where needed. This will enable the reader to fully appreciate the sometimes enormous distance which lies between the words of the Sanskrit phrasing and their philosophic meaning rendered according to our habits of thought.

The Emptiness of Emptiness : An Introduction to Early Indian Madhyamika by C.W. Huntington Jr. Geshe Namgyal Wangchen (Delhi, 2007, Reprint) is a remarkable work. The Madhyamika or Middle way, a school of Buddhist thought that originated in India in the second or third century, was a decisive influence in the subsequent development of Mahayana Buddhism. In a new approach to its study, The Emptiness of Emptiness reconsiders the central doctrine of emptiness and shows that the Madhyamika critique of all philosophical views is both subtler and more radical than most Western interpretation indicates.

The volume also contains the first complete English translation of Candrakirti's Madhyamakavatara (The Entry into the Middle Way), with exegetical and text-critical notes.

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Buddhist Cosmology : Science and Theology in the Images of Motion and Light by W. Rondolph Kloetzli (Delhi, 2007, Reprint) is a welcome presentation, Disagreements concerning the nature and extend of the universe constitute a focus of theological debate which permeates Buddhism at every level. While there have been numerous attempts to catalogue the details of the Buddhist cosmologies, none has attempted a general interpretation of their underlying intention. This work attempts to begin the process of interpreting the major phases of Buddhist Cosmological speculation by seeing in them various dramas of salvation tailored to the philosophical and theological predilections of their respective traditions.

Tibetan Renaissance : Tantric Buddhism in the Rebirth of Tibetan Culture by Ronald M. Davidson (Delhi, 2008) explores how the translation and spread of esoteric Buddhist texts dramatically shaped Tibetan society and led to its rise as the center of Buddhist culture throughout Asia, replacing India as the perceived source of religious ideology and tradition.

During the Tibetan Renaissance (950 - 1200 C.E.), monks and yogins translated an enormous number of Indian Buddhist texts. They employed the evolving literature and practices of esoteric Buddhism as the basis to reconstruct Tibetan religious, cultural and political institutions.

Nagarjuna's Letter to King Gautamiputra translated by Venerable Lozang Jamspal, Venerable Ngawang Samten Chophel Peter Della Santina Trs. (Delhi, 2008 Reprint) is a praiseworthy contribution. It is a concise and comprehensive explanation of the fundamentals of the Buddha's teachings and of the Buddhist path to liberation. Written by the renowned sage Nagarjuna for his friend and patron Gautamiputra, the then King of Andhra in the South of India, the work which contains one hundred and twenty-three verses achieved great popularity first in India and then in Tibet. Though the Sanskrit original of the work is lost, the present English translation has been made

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from the Tibetan collection. Explanatory notes based on three authoritative Tibetan commentaries have been added to the text. The Tibetan text of the verses of Nagarjuna's letter is also included to assist students and scholars who wish to consult the Tibetan version.

Tantric Grounds and Paths by Geshe Kelsang Gyatso (Delhi, 2007, Reprint) is a noteworthy work. These days there is great interest in the practice of Tantra and an urgent need for a comprehensive guide to its practice written by a fully qualified Tantric Master. Based on a completely pure lineage of instruction and practice that dates back to Buddha himself, Tantric Grounds and Paths meets this need by providing a definitive manual for Tantric practitioners. With remarkable clarity and authority Geshe Kelsang presents a comprehensive guide to the four classes of Tantra, including an extensive explanation of the generation and completion stages of Highest Yoga Tantra. All the stages of the Tantric path to full enlightenment are described in breathtaking detail, making the publication of this book an event of major contemporary importance in the history of Buddhist literature.

Buddhist Reflections by Lama Anagarika Govinda Mourice Walshe Tr. (Delhi, 2007, Reprint) is a praiseworthy work. Lama Govinda provides an exciting overview of contemporary Buddhist philosophy for the modern student. He shares his insights into Indian and Tibetan Buddhist traditions concerning the nature of reality, the development of consciousness, death and rebirth, faith and tolerance and the significance of meditative and ritual practices.

In depicting the Tantric Buddhist approach that utilizes ancient mantras and mandalas to produce meditative absorption in a unified experience of sound, color and form, Lama Govinda pays homage to a spiritual edifice of great beauty and complexity.

The Blue Annals by George N. Roerich (Delhi, 2007, Reprint) is a landmark in the historical literature of Tibet composed by a well known scholar and translator Gos lo-tsa-ba-g Zon-nu dpal (1392-1481

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AD.) it is the main source of information for all later historical compilations in the "Land of Snows". This work is invaluable inasmuch as it establishes a firm chronology of events of Tibetan history and works out in detail the list of the names of famous religious teachers and their spiritual lineage.

The work is divided into fifteen chapters, each dedicated to the history of a particular school or sect of Tibetan Buddhism. It provides a comparative study of the chronological date given by Tang Annals, Blue Annals, and Tunhuang Chornicles.

V. EROTICS

Erotics in Kalidasa and Buddhist Poet Asvaghosa

There are few poets in any literature who are a perennial source of inspiration to scholars. Dipasikha Kalidasa is one such poet. It is but natural therefore, that some study or the other on him or his works should continue appearing every now and then. A few of the Publishing Houses have also undertaken some important projects. One of these by M/s. Eastern Book Linkers, Delhi relates to the publication of Erotics in Kalidasa in ten volumes. Erotics in Kalidasa and Asvaghosa is a multidimensional interdisciplinary major project approved and supported by University Grants Commission, New Delhi Prof. Sushma Kulshreshtha is the principal investigator and editor of this project.

Till date the following volumes have seen the light of the day :

1. Erotics in Kalidasa - Vol. I
   Nayakanayikagunalankara, Delhi, 1995.
2. Erotics in Kalidasa - Vol. II
   Kamadasa * Ratibheda * Premavilasa, Delhi, 1998
3. Erotics in Kalidasa- Vol. Ill Samprayoga : Enjoying Bliss, Delhi, 2007
4. Erotics in Kalidasa - Vol. IV Catussastikala : 64 Arts, Delhi,

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5. Erotics in Sanskrit & English Literature - Vol. I Kalidasa & Shakespeare. Delhi, 1996.
6. Erotices Indica - Vol. I
   Art of Embrace & Kissing. Delhi, 1998.
7. Erotica Indica - Vol. II
   Art of Nail Marks & Amorous Biting, Delhi, 1999.
8. Erotica Indica - Vol III
   Enjoyment of Bliss in Kalidasa's Kumarasambhava, Delhi, 2007

RADHAVALLABHA TRIPATHI has brought out a new edition of Kamasutra of Vatsyayana (Delhi, 2005). This edition comprises detailed introduction and English translation of the Kāmaśāstra followed by Notes and Appendices.

VI. DICTIONARIES & MISCELLANEOUS

Dictionary of Pali Proper Names is a magnum opus of G.P. Malalasekera in two volumes (Delhi, 2007). It is a dedicated work of meticulous scholarship which can be seen from the extensive references from the Pali canonical and non-canonical literature and the vast number of entries on the proper names.

The work includes, besides other materials, information obtained from the whole of the Tripitaka and all the commentaries thereon. Among non-canonical works, it includes, besides the Milindapanha, the Mahavamsa, Dipavamsa, Mahabodhivamsa, Sasanavamsa, Gandhavamsa, and the Sasanavamsadipa. The author has included Culavamsa, chiefly in order to complete the information contained in the Mahavamsa and the Mahavamsa Tika, because it contains valuable data regarding names occurring in the Mahavamsa. Some references are given in the main body of the dictionary, while others are given in the Appendix, at the end of the second volume, Names of all Suttas, and Jatakas and of Pali works of any literary importance written in India, Burma, Ceylon, prior to about 1700 AC. are also given.

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A Tibetan-English Dictionary by H. Jaschke (Delhi, 2007, Reprint) is a useful Dictionary. It is an attempt to give a rational account, of values and meaning of words in Tibetan language, to distinguish the various transitions in periods of literature and varieties of dialect, and to make sure of each step by the help of accurate and copious illustrations and examples. The author has endeavoured to deal with the Tibetan language as a whole. His dictionary derives its matter and principles equally from the literature and from the speech of the people.

Indian Buddhism : A Survey with Bibliographical Notes by Hajime Nakamura (Delhi, 2007, Reprint) presents a survey of Indian Buddhism with detailed bibliographical notes. Basing itself on recent studies in various aspects of Indian Buddhism carried on by Japanese scholars as well as Western and Asian, especially Indian scholars. The main text constitutes a general survey of the development of Indian Buddhism and studies by scholars past and present are mentioned in full detail in copious footnotes with due evaluations. This work can be regarded, so to speak, as a development with revisions of the Buddhist portion of M. Winternitz' History of Indian Literature. Major studies before and after Winterniz work are exhaustively mentioned. As a reference work also this book will be of great help to scholars and students alike. The work has been edited by Prof. Ramesh Mathur.

The Symbolism of the Stupa by Adrian Snodgrass (Delhi, 2007, Reprint) is another good presentation. In his preface to The Symbolim of the Stupa Prof. Graig Reynolds writes, "The stupa is a symbolic form that pullulates throughout south, Southeast and East Asia. In its Indian manifestations it is an extreme case in terms of architectural function : it has no usable interior space and its construction has a basis simplicity. In this 'state of the art' study Adrian Snodgrass reads the stupa as a cultural artifact. The monument concretizes metaphysical principles and generates multivalent meanings in ways that can be articulated with literary texts and other architectural forms."

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This study analyses a pattern of interrelated meanings generated by the form of the stupa. It does so by reference to myth, to ritual and to doctrine, viewing the architectural form from within the conceptual framework of the tradition to which it belongs. This approach involves question of aim and methodology.

Heart of Wisdom : The Essential Wisdom Teachings of Buddha by Geshe Kelsang Gyatso (Delhi, 2007, Reprint) is based on an oral commentary to the Essence of wisdom Sutra (the Heart Sutra), which was given by the author at Manjushri Mahayana Buddhist Centre in England.

The Heart Sutra, one of the best known and most popular of Mahayana Buddhist scriptures, contains the essence of Buddha's teachings on emptiness and the methods to develop the wisdom that understands this ultimate reality. In this highly acclaimed explanation of the Sutra, Geshe Kelsang reveals its explicit and implicit meanings with both clarity and authority, and relates them to the five Mahayana paths that lead to full enlightenment.

A Survey of Buddhism by Sangharkshita (Delhi, 2007) provides an indispensable study of the entire field of Buddhist thought and practice. Covering all major doctrines and traditions, both in relation to Buddhism as a whole and to the spiritual life of the individual Buddhists, Sangharakshita places their development in historical and cultural context. This is an objective but sympathetic appraisal of Buddhism's many forms, that clearly demonstrates the underlying unity of all its schools.

The Path to Enlightenment by H.H. The Dalai Lama Glemn H. Mullin Tr. (Delhi, 2007, Reprint) is an excellent work. It presents His Holiness the present Dalai Lama's commentary on the Essence of Refined Gold by Sonam Gyatso, the Third Dalai Lama of Tibet. The Essence of Refined Gold is also a commentary to the contemplative and highly mystical Lam Rim poem of Lama Tsongkhapa. Its rather brief length of twenty-three folios has over the centuries maintained

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its status among the dozens of Lam Rim treatises as a favorite for public discourses. As the present Dalai Lama puts it later in his own commentary to Essence, the text incorporates all the central doctrines and practices of the classical Indian Buddhist tradition, from the initial method of cultivating a working relationship with a spiritual master, up to the highest tantric yogas of illusory body and clear light mind that induce the final experience of enlightenment.

The path to Enlightenment is one of the most accessible introductions to Tibetan Buddhism ever published.

Here, I have dealt with at reasonable length some of the prominent works brought out during the past three years in the mentioned areas. It is not practically possible to mention all the works brought our in various fields of Pali & Buddhism & Tibetology. Therefore, I am presenting herewith a detailed list of important works brought out in different fields that deserve special notice. I hope, this endeavour of mine will prove useful to scholars, teachers, students and connoisseurs alike.

NEW PUBLICATIONS DURING - 2005 - 2008

1. Abha Kulshreshtha & Sushma Kulshreshtha Sriranganathasrih : Gems of Law & Dharmasastra : Justice Ranganath Misra Festschrift, Delhi, 2006
2. Abha Kulshreshtha, Music Dance and Drama in Buddhist Atthakatha, Delhi 2008
3. Abha Kulshreshtha, Pasupaksisamrajya Satalakmih Dhavalamani-kotsavagranthah, Delhi, 2007
4. Sushma Kulshreshtha, Erotics in Kalidasa - Vol. Ill : Samprayoga, Delhi, 2007
5. Sushma Kulshreshtha, Erotics in Kalidasa - Vol. IV : Sixty-four Arts, Delhi, 2008
6. Sushma Kulshreshtha, Erotics in Kalidasa - Vol. Ill : Enjoying

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Bliss, Delhi, 2007

7. Sushma Kulshreshtha, Erotica Indica - Vol. Ill : Enjoyment of Bliss in Kumarasambhava, Delhi, 2008

8. Ahmad, Zahiruddin - An Introduction to Buddhist Philosophy in India and Tibet Delhi, 2007

9. Akira, Hirakawa Groner, Paul Tr. & Ed. A History of Indian Buddhism from Sakyamuni to Early Mahāyāna, Delhi, 2007 (Reprint)

10. Arnold, Dan - Buddhists, Brahmins and Belief. Epistemology in South Asian Philosophy of Religion, Delhi, 2008

11. Aronson, Harvey B.- Love and Sympathy in Theravada Buddhism, Delhi, 2007

12. Banerjee, Biswanath, Ed. - Buddha and Buddhism, Kolkata, 2005

13. Barua, MM. Kumar - Ten Great Ladies in Buddha's Life, Kolkata, 2006

14. Bhardwaj, Ramesh - Vajrasuci of Aśvaghoṣa, Delhi, 2007

15. Bloom, Alfred, Ed. - The Essential Shinraw : A Buddhist Path of True Entrusting Bloomington, 2007

16. Brenner, Paul - Buddha in the waiting room. Simple Truths about Health, Illness and Healing, Delhi, 2008

17. Chandra, Lokesh - Buddhism : Art and Values, New Delhi, 2007

18. Chattopadhyay, Sukumar Panda, Narasingha Charan. (Ed.) Kalatattvakosa. A Lexicon of Fundamental concepts of the In dian Artis volume VI, Appearance/Symbolic Form Abhasa, Delhi, 2008

19. Chaudhury, Binayendra Nath, Comp. - Dictionary of Buddhist Doctrinal and Technical Terms, Kolkata, 2005

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20. Crook John, Low James - The yogins of Ladākh, A Pilgrim age among the Hermits of the Buddhist Himalayas, Delhi, 2006

21. Curren, Erik D. - Buddha's Not Smiling. Uncovering corruption at the Heart of Tibetan Buddhism Today, Delhi, 2008

22. Das, Sarat Chandra - An Introduction to the Grammer of the Tibetan Language, Delhi, 2008 (Rep.)

23. Dash, Narendra Kumar, Ed. - Concept of suffering in Buddhism, New Delhi, 2005

24. David J. Kalupahana - Mūlamādhyamakākarika of Nagarjuna. The philosophy of middle way, Delhi, 2006

25. Davids, T.W. Rhys - Dialogues of the Buddha (3 Vols.) Delhi, 2007

26. Davidson, Ronald M. Tibetan Renaissance. Tantric Buddhsim in the Rebirth of Tibetan culture, Delhi, 2008

27. Donglas, Will Tuladhar Remaking Buddhism for Medieval Nepal, London, 2007

28. Dumoulin, Heinrich Zen Buddhism - A History of India and China, Vol. I, Vol. II : Japan, Delhi, 2008

29. Dutt, Nalinaksha, Buddhist Sects in India, Delhi, 2007

30. Gomerich, Richard. Schaub Christina Scherrer (Eds.) Buddhist Studies, Delhi, 2008

31. Gyatso, Geshe Kelsang - Tantric Grounds and Paths. How to Begin, Progress on, and complete the Vajrayāna path, Delhi, 2007 (Reprint)

32. Hazra, Kanai Lal - Indonesia : Political History and Buddhist Cultural Influences (2 Vols.) New Delhi, 2007

33. Hermann Oldenberg William Hoey (Tr.) - Buddha, His Life, His Doctorine, His Order, Delhi, 2006

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34. Hot, John Clifford - The Buddhist Visnu. Religious Transformation, Politics and Culture, Delhi, 2008

35. Horner, IB. - Women under Primitive Buddhism. Laywoman and Almswomen, Delhi, 2007 (Reprint)

36. Kalupahana, David j. Ethics in Early Buddhism, Delhi, 2008

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38. Keown, Damien & Prebish, Charles S., Eds. - Encyclopedia of Buddhism, London, 2007

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40. Kloetzli W. Randolph - Buddhist Cosmology. Science and Theology in the images of motion and light, Delhi, 2007 (Reprint)

41. Kristof, Aziz - The Human Buddha : Enlightenment for the New Millenium, Delhi, 2000

42. Lama Anāgrika Govinda Mourice Walshe Tr. - Buddhist Reflections, Delhi, 2007, (Reprint)

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44. Mahathera, A.P. Buddhadatta, English Pali Dictionary, Delhi, 2007 (Reprint)

45. Malalasekera, G.P. - Dictionary of Pali proper names (2 vols.), Delhi, 2007

46. Mehrotra, Rajiv, Ed. - The Essential Dalai Lama : His Important Teachings, New Delhi, 2006

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51. Payne, Richard Tanaka, Kenneth K. (Eds). Approaching the Land of Bliss. Religious Practice in the cult of Amitabha, Delhi, 2008

52. Place, Robert M. - A Mandala of Cards : The Buddha Tarot, Delhi, 2007

53. Puri Bharati - Engaged Buddhism : The Dalai Lama's Worldview, New Delhi, 2006

54. Puri, B.N. - Buddhism in Central Asia, Delhi, 2007

55. Prasad, Hari Shankar - The Centrality of Ethics in Buddhism, Delhi, 2007

56. Rajesh, Ranjan - Exegetical Literature in Pali : Origin and Development, Delhi, 2005

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59. Sauders, Kenneth J. - Gotama Buddha. A Biography, New Delhi, 2005

60. Silk, Jonathan A. - Buddhist Studies, The legacy of Gadjin N. Nagao Wisdom, Compassion and the Search for Understanding, Delhi, 2008

61. Singh, A.K. An Aesthetic Voyage of Indo Tibetan Painting : Alchi and Tabo, Varanasi, 2006

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62. Singh, Arvind Kumar - Animals in Early Buddhism, Delhi, 2006

63. Singh, Vijay Kumar - Sects of Tibetan Buddhism, New Delhi, 2006

64. Sharan, Mahesh Kumar - Dhammapada, New Delhi, 2006

65. Shashibala - Buddhist Art and Thought, New Delhi - 2007

66. Snodgrass, Adrian - The Symbolism of stupa, Delhi, 2007 (Re print)

67. Srivastava, Kamal Shankar - Origin and Development of Buddhist Images, New Delhi, 2007

68. Strong John S. - Relics of the Buddha, Delhi, 2007

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71. Suzuki, D.T. - Studies in the Lankavatara Sutra. One of the most important texts of Mahayana Buddhism in which almost all its principal tenets are presented, including the teaching of Zen, Delhi, 2007 (Reprint)

72. Sweaker, Donald K. - Becoming the Buddha : The Ritual of Image Consecration in Thailand, Delhi, 2007 (Reprint)

73. Thapa, Shankar - Newer Buddhism History, Scholarship and Literature, Lalitpur, 2005

74. Trevithick, Alan - The Revival of Buddhist Pilgrimage at Bodha Gaya (1811-1949), Delhi

75. Warder, A.K. - Indian Buddhism, Delhi, 2008 (Reprint)

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77. Wayman, Alex & Hideko - The Lion's Roar of Queen Srimala. A Buddhist on the Tathagatagarbha Theory, Delhi, 2007 (Reprint)

78. जैन विजयकुमार - पालि एवं प्राकृत विद्या एक तुलनात्मक अध्ययन, लखनऊ, २००६

79. जैन, विजयकुमार - संयुक्तानिकायपालिः एक अध्ययन, लखनऊ, २००४

80. टण्डन, किरण- प्राचीन प्रमुख संस्कृत साहित्यकारों के सुभाषित, दिल्ली - २००३

81. नागर, शान्तिलाल- जैन मूर्ति कला, दिल्ली- २००८

82. सिद्धार्थ (अनु.) सद्धम्मसंगहो, मूल पालि एवं हिन्दी अनुवाद, बौद्ध धर्म का १३वी. शताब्दी तक का संक्षिप्त इतिहास। दिल्ली, २००६

FESTSCHRIFTS, FELICITATION & PRESENTATION VOLUMES

During the past few years a number of Festschrifts, Felicitation and Presentation volumes have been brought out comprising good papers on one or the other branch of Indology by eminent scholars of India and abroad. Many volumes contain papers related to Pali & Buddhism and, Tibetology too. Some noteworthy volumes edited by eminent scholars are as follows :

1. Susama-Kalasrih
   Gems of Literature & Arts
   Prof Sushma Kulshreshtha Festschrift
   General Editors :
   Prof. Arunoday Jani & Padmashri Prof. Sumati Mutatkar
   Editors: Prof Chandrakant Shukla, Prof AC. Sarangi & Dr. Abha Kulshreshtha and presented to Prof. Sushma Kulshreshtha on theauspicious occasion of the Inaugural Ceremony of Kalidasa Mahotsava held in Mini Auditorium, IMA House, New Delhi on 25th November, 2001.

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2. Subhasini
   Prof. Dr. Saroja Bhate Felicitation Volume,
   Edited by Prof G.U. Thite, Pune, 2002.

3. Pasupaksisamrajya-Sahasralaksmih
   Fauna : Animal & Bird Kingdom in Sanskrit Literature
   Manika Dhawal Festschrift
   Principal Investigators & Editors :
   Prof. Sushma Kulshreshtha &
   Prof Jagdish Sahai Kulshreshtha
   Editor : Dr. Abha Kulshreshtha, Delhi, 2005 and ceremoniously released on the occasion of the Inaugural ceremony of Kalidasa Mahotsava held in Mini Auditorium, IMA House, New Delhi on 1st December, 2004.

4. Encyclopaedia of Indian Wisdom
   Padmashri Prof. Satya Vrat Shastri Felicitation Volume
   Edited by Prof. R.K. Sharma, Delhi, 2005.
   This is a voluminous volume (1500 pages) comprising 200 papers on different branches of Indology. The eminent contributes stem from twenty different countries of the world.

5. Semusi
   Padmabhushan Acharya Baldev Upadhyay Janmasati Grantha
   Edited by Dr. Vidya Niwas Mishra, Varanasi, 2004.

6. Agnihotra
   Studies in Indic Traditions
   Prof. Prabhu Dayalu Agnihotri Felicitation Volume
   Edited by Prof K.K. Chaturvedi, R.K Sharma and Gautam Bhai Patel, Delhi, 2004 and presented to Prof P.D. Agnihortri at a special function held in Bhopal on 30th October, 2004.

7. Siksa - Vasistham
   Prof Shridhar Vasishtha Felicitation Volume
   Edited by Ch. N.V. Prasad Rao, Puri, 2004 and ceremonially

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preseted to Prof S. Vasishtha on his 70th Birthday on 18th February 2005.

8. Sri ranganath a srih
Gems of Law & Dharmasastra
Justice Ranganath Misra Satabhiseka Festschrift
Edited by Dr. Abha Kulshreshtha & Prof Sushma Kulshreshtha, Delhi- 2006 and presented to Justice Ranganath Misra on his 80th Birthday on 25th November, 2005 at a special function in Delhi.

9. Sruti - Naivedyam
Dr. Krishnalal Felicitation Volume
Edited by Dr. Pravesh Saxena and presented to Prof. Krishnalal on his 75th Birth anniversary in December, 2006 at a special function-in Delhi.

10 Paśupakṣisāmrājya-Satalakṣmih Dhavalamaṇi-kotsavagranthah
Edited by Dr. Abha Kulshreshtha, Delhi, 2007

11 Śrutimahati
Glory of Sanskrit Tradition
Prof. Ram Karan Sharma Felicitation Volume
Edited by Prof Radhavallabh Tripathi
General Editor : Prof. V. Kutumba Sastry, Delhi, 2008 and presented to Prof. R.K. Sharma at the Inaugural of XII World Sanskrit Conference at Edinburg in July, 2007.

12. Srijagadīśa-Sahasradīpasikhā
Flora & Fauna in Dipasikhakalidasa
Prof. J.S. Kulshreshtha Adhidevotsava Festschrift.
to be released on 1st December, 2008 in Delhi.
Principal Investigator & Editor:
Prof. Sushma Kulshreshtha
Editors : Dr. Aruna Mohan & Dr. Abha Kulshreshtha.

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13. Paśupakṣisāmrājya-Sahasravaibhavī
Domain of Animal & Bird Kingdom in Sanskrit Literature
Dhawal Manika Festschrift
Investigators & Editors : Prof. Sushma Kulshreshtha, Acharya Jagdish Sahai & Dr. Abha Kulshreshtha, Delhi, expected in 2008.

ROLE OF INSTITUTIONS

There are many institutions in the country that are wonderfully serving the cause of Sanskrit in many ways. Some of them are :

1. Rashtriya Sanskrit Sansthan, New Delhi
2. Delhi Sanskrit Akademi, Delhi
3. Sahitya Akademi, New Delhi
4. Bhandarkar Oriental Research Institute, Pune
5. Deccan College, Pune
6. Oriental Institute, Baroda
7. Oriental Institute, Mysore
8. Kalidasa Academy of Sanskrit Music & Fine Arts, Delhi

CONFERENCES SEMINARS & SYMPOSIA

A number of National and International Conferences and Seminars were organised in India and abroad during the last three years. Hundreds of papers on Pali, Buddhism and Tibetology too by eminent scholars and upcoming scholars were presented and discussed. I want to draw your attention to some conferences and seminars :

1. Oriental Institute organised an International seminar "Logic and Belief in Indian Philosophy" from 30th April to 5th May, 2006 at Warsaw University, Warsaw-Bialowieza (Poland).

2. The International Conference on Buddhist Logic was held from 14th June to 16th June 2006, in Hangzhou, Zhejiang Province of PR China, Jointly organized by Institute of Philosophy, Chinese

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Academy of Social Sciences, Beijing; The Chinese Association of Logic, Beijing; Hangzhou Buddhist Academy, Zhejiang Province, etc.

3. The 9th International Sakyadhita Conference on Buddhist Women, took place at Sau Seng Luna (Puchong) Exihibition Centre, Puchong, Selangor, Malaysia, from June 17th to 21st 2006. Sakyadhita - The International Association of Buddhist Women was the organiser.

4. Waves Sixth International Conference on "Vedic Ideas for Global Harmony and Peace in Modern Context'. 8th-10th July, 2006, University of Houston, Houston, TX., USA.

5 National Seminar on 'Contribution of Women Writers in Sanskrit' 21st and 22nd July, 2006, U.P. Sanskrit Sansthan Lucknow.

6. Ninety-First International New Thought Alliance Congress, 26th to 29th July, 2006, Arizona.

7. XI Kalidasa Mahotsava and National Seminar on three themes : (i) Kalidasa : A Global Poet (ii) Contribution of Renowned Scholars & Gurus to Sanskrit & Indology in the Twentieth-Twenty-first Century, and (iii) Gender Jusitce & Gender Sensitisation : Ancient & Modern Perspective, December, 1-3-2006 at Bharati College, St. Stephen's College, University of Delhi and Delhi Sanskrit Akademi.

8. Kalidasa Mahotsava & National Seminar on two themes (i) Kalidasa : A Global Poet and (ii) Flora & Plant Kingdom in Sanskrit & English Literature. 4th December, 2006. Sanskrit As sociation. Daulat Ram College, University of Delhi, Delhi.

9. Eight International Conference on Buddhism and Science, January, 15-19, 2007, University of the West Rosemead, California, USA.

10. XXI International Congress on Ethics, Philosophy and Public

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Heath, 15th to 18th August, 2007, Cardiff, United Kingdom.

11. Venerable Acharya Buddharakhita, founder president of Maha Bodhi Society, Bangalore, has initiated a 3 month Dhammaduta Course to train Buddhist monks from all over India from 29th July to 27th October, 2007.

12 To mark the anniversary of installation of the Buddha statue by His Holiness, the Dalai Lama at Buddha Jayanti Park in New Delhi, Tibet House organized on 2nd October, 2007 in front of the Buddha Pratima, a ritual of Tentrue Yulture - Purification of-objects and environment by a group of Tibetan Buddhist monks from Drepung Loseling Monastery, New Delhi.

13. The 7th Annual Conference of the Indian Society for Buddhist Studies and the All India Academic Association of Buddhist was held during October 5-7, 2007 at the Barkatullah Unversity, Bhopal. Ram Shankar Tripathi, Formerly Professor of Buddhist Philosophy, Sampurnanand Sanskrit University, Varanasi was the General President of this session.

14 The 82nd Session of the Indian Philosophical Congress was held at Sri Venkateswara University, Tirupati from 26th to 29th October, 2007. Prof. D.P. Chattopadhya, the chairman of the IPC of several distinguished scholars participated in the Congress.

15. Sotheby's Institute of Art in association with the Circle of Inner Asian Art organized an International conference interchanges and influences in Chinese Buddhist Sculpture at Sotheby's Institute of Art, 30 Bedford Square, London, WC1 on 2nd & 3rd November, 2007. This conference aimed to connect different aspects of research on Buddhist sculpture from Central Asia and China from the birth of Buddhism through the course of Chinese history. Links between Buddhist, secular and funerary sculpture were explored and papers examined patronage, scientific dating, conservation methods, multi-cultural influences and iconography.

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The conference was supported by the British Academy and the Chiang Chingkuo Foundation for International Scholarly Ex change.

16. Organised by Centre for Buddhist Studies, Kathmandu University, the 5th Annual Symposium on Buddhist Education : Tradition and Modernity was held on 9th December, 2007 at Kathmandu, Nepal. The Speakers were Dr. John Dunne, Emory University, Dr John Makransky, Bostan College ; Chokyi Nyima Rinpoche, Ka-Nying Shedrub Ling Monastery ; Dzongsar Khyentse Rinpoche, Khyentse Foundation ; Dr. William Waldron, Middlebury College, and Dr. Janice Willis; Wesleyan University.

17. In the memory of Professor Daya Krishna, the eminent Indian Philosopher, the Centre for Studies in Civilization, New Delhi and Yenching Institute of Chinese Studies, Harvard, USA or ganized a seminar on Indian and Chinese Philosophical Perspectives on Knowledge, Wisdom and Spirituality from 20th to 30th December, 2007.

18. The Ninth International Conference on Humanistic Buddhism of the International Academy of Buddhism of the University of the West, was held in Los Angeles, USA from 14 to 18 January, 2008. The theme was Buddhist Psychology.

19. Deptt. of Sanskrit, Dr. H.S. Gaur University, Sagar organised a National Seminar on Role of Sanskrit in the New Millenium' from 25th to 27th February, 2008. A paper entitled 'Beautiful Blend of Indian and Southest Asian Culture in Sriramakirtimahakavyam' was presented by Prof. Sushma Kulshreshtha.

20. Deptt. of Buddhist Studies, University of Delhi organised on International Buddhist Seminar on Buddhist Conncils' from 8th to 10th February, 2008. More than 100 Scholars participated and presented their papers in this Seminar. The writer of these

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lines presented a paper entitled "Three Samgitis and the Trio of Sangita and Dr. Abha Kulshreshtha presented a paper on "Prominent Samgayakas of First Samgiti."

21. A two-day National seminar on Indian Culture in Buddhist Literature was held on 27th and 28th February, 2008 at Varanasi. It was organised by Mahatma Gandhi Kashi Vidyapeeth, Varanasi and Acharya Narendra Dev International Buddhist Research Centre, Lucknow.

22. A UGC Sponsored National Seminar on "Buddhist Art & Culture" was organised by the Centre For The Studies in Classical Indian Buddhist Philosophy and Culture, University of Pune from 10th to llth March, 2008. Prof. Sushma Kulshreshtha delivered her address on 'Glimpses of Music and Dance in the Buddhacarita of Asvaghosa' which was highly applauded by the scholars and connoisseurs. Dr. Abha Kulshreshtha too was invited as distin guished guest and she presented her paper on Music and Dance in Buddhist Literature'.

23. The XVth Congreess of the International Association of Buddhist Studies was held from 23 rd to 28th June 2008. Emory University in Atlanta, Georgia sponsored this event. This major academic conference, held only once every three to four years, is the premier International forum for scholars of Buddhism. This year between 350 and 400 scholars had been invited from various fields of Buddhist Studies.

24. Under the auspices of Kalidasa Academy of Sanskrit Music and Fine Arts, a two-day National Seminar and Varsamangalotsava will be organised on 8th and 9th August, 2008 at Miranda House, University of Delhi. The themes of the seminar are ; (i) Beauty of Modern Sanskrit Literature and (ii) Nationalism and Indian Literature.

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OBITUARY

Let us now pay homage to the recently departed souls of the savants whose scholarly contribution in the field of Indology and, Pali & Buddhism & Tibetology would continue to be remembered for ever. Some of .them are :

Prof. Ramesh Sharma, Prof. Peter Delia Sentina, U.G. Krishnamurti, Prof. Colette Caillat, Prof. Munish Chandra Joshi, Dr. L.M. Singhvi, Prof AC. Swain, Prof. G.V. Tagare, Prof. Daya Krishna, Maharshi Mahesh Yogi, Dr. K. Meenakshi, Prof. Ram Murti Sharma and Prof. P.D. Agnihotri.

In the end, I take this opportunity to record my gratitude to several friends, scholars and disciples who extended their co-operation and help by supplying me particulars about their work as well as the works done by other scholars and institutions. Among these, I might specifically mention Prof J.S. Kulshreshtha, Dr. Abha Kulshreshtha. Ms. Shikha Dutta, Dr. Anju Bala, Dr. Shashi Sharma and Shri Harshvardhan Rishi. Lastly, I thank you all most sincerely for soliciting your kind co-operation and patient hearing and adieu good bye till we all meet again in the XLV session with prayer to Almighty for long life and prosperity to.AIOC and all of you :

Sarve bhavantu sukhinah sarve santu nirāmayah.
Sarve bhadrāṇi pasyantu ma kascid duhkhabhāg bhavet.

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PHILOSOPHY & RELIGION SECTION

Presidential Address

By

Prof. Gopal Krishna Dash

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम्।
तत्त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये॥ (ईशोपनिषद् १५)

The face of truth is covered by a golden lid. Remove the obstruction O Sustainer, for the sake of truth, rightousness and vision.

Truth is hidden under a golden plate. It has to be uncovered for the vision of dharma of truth. The essence of darsana may be summarily said in the following manner.

यदाभ्युदयिकं चैव नैःश्रेयसिकमेव च।
सुखं साधयितुं मार्गं दर्शयेत् तद्धि दर्शनम्॥

The Vedic philosophers have directly visualised the *dharma* of truth. In the beginning *dharma* and *satya* were inseparable, Later on *dharma* stood for duty and *satya* for ultimate reality or the Absolute. *Dharma* is the end and it acted as means for attainment of *satya*. This truth can be proved by different instrument of knowledge. Perception is the direct instrument which was utilised by the Rsis through seeing, hearing and memorising. The Rsis had the power to visualise truth through the yogic power. Different schools applied different methods for attainment of the truth.

Life and its significance

For a seer, life is regarded as reflected in the Rv. hymns is real, earnest and good in itself. Life is so good that succeeding life, is the most excellent gift of the god granted to men. Life is joyful. We have gone forth for dancing and for laughter, for future times prolonging our existence. (RV. X.18.3) Immortality was granted to the gods who

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perfomed sacrifice and the same immortality was also extened to the human beings who could perform sacrifice, i.e, selfless sacrifice.

देवेभ्यो हि प्रथमं यज्ञियेभ्योऽमृतत्वं सुवसि भागमुत्तमम्।
आदिद् दामानं सवितर्व्यूर्णुषेऽनूचीना जीविता मानुषेभ्य: ॥ (ऋ. ४.५४.२)

The life is truth and immortality and full of action of knowledge and death is darkness, passivity of action dominated by ignorance, illusion. The problem of conquering death did strike the minds of great thinkers. The dialgue between Yama and Naciketas in the Kaṭhopaniṣad is an interesting ākhyāna for exemplifying man's desires to conquer death.

Upaniṣad is generally identified with Brahmavidyā. According to Śaṅkara, Upaniṣad is also *Agnividyā.* (अग्निविद्याप्युपनिषदुच्यते - Śaṅkara, Introduction of Katha). Sun is the source of fire. It is also to be noted that Death (*mṛtyu, yama*) is identified with the Sun. Death is described throughtout the Brāhmaṅas and Upaniṣads as also in Rgveda. All that under the Sun is in his power and all beyond the Sun in immortal. It is one of the highest names of the god.

The *Pitaras*, the fathers or the ancestor- spirits are given divine reverence even in Ṛv. And the king of these ancestor spirits, who reigns in the kingdom of the dead is Yama, a god who belongs to the Indo-Aryan Primitive time, for he is identical with 'yima' who is in Avesta the first man, the founder of the race of human beings. As the first (fore-most) dead originally perhaps the sun who sets everyday or the moon who vanishes every month - he became in the land of the dead. This land of dead is in the heaven and the dying one is consoled by the belief that after death he will remain with king Yama in the highest heaven. (M. Winternitz, A History of Indian Literature, Vol. I MLBD, 1987, P-70). Yama as a god is a ground for evaluting the spiritualism of man. He is the birth of life, at whose departure living beings die (S.B.X. 5.1.4, 2.1-4 and 13, 14 etc.). Under the Sun he takes the form of repeated death (punar mrtyu); beyond the Sun he

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rules is paradise. Death does not die. One who knows the true sense of death, defeats repeated death, death gets him not, Death becomes his spritual essence (ātman), he becomes one of the Devas. (सो पुनरेकैव देवता भवति मृत्युरेवाप पुनर्मृत्युं जयति नैनं मृत्युराप्नोति मृत्युरस्यात्मा भवत्येतासां देवतानामेको भवति) BU, 1.2.7). He wins beyond the Sun. (Ch. u. 11.10.5). The Solar One itself, the disk of the Sun, is the gate way of Death's house, the mansion of Brahman. (पूषन्नेकर्षे यम सूर्य प्राजापत्य व्यूह रश्मीन् समूह। तेजो यत्ते रूपं कल्याणतमं तत्ते पश्यामि योऽसावसौ पुरुष: सोऽहमस्मि - ईश १६). In the Kaṭha death is presonified as guru and Naciketas, the Universal man as disciple. Father of Naciketas is known by different names, such as वाजश्रवा: गौतम् , औद्दालकि and आरुणि as he is the heir of both उद्दालक and अरुण. Naciketas is a peculiar name. When the question is asked in the form of क: चिकेत? who knows the absolute truth, the secret of life and death. Normal reply will be न चिकेत. No body knows. The very action of ignorance has been personified as नचिकेता:, who represent the Universal man and who as true disciple wanted to conquer death. नचिकेता: recognised the Universality of his experience. He expresses

बहूनामेमि प्रथमो बहूनामेमि मध्यम:।
किं स्विद्यमस्य कर्तव्यं यन्मयाद्य करिष्यति। कठ. १.१.५

As one of many I go first and now what will He (Death) do with me?

अद्य- means now. I have really left my body behind me. नचिकेता: visits death thrice. Three visits are implied by three nights. (1.1.9). Among all Naciketas was the foremost to be sent to yama. Normally interpretation reveals that he stayed there three conecutive nights. Three nights may mean three different nights. On first two occasion he could not see yama due to his absence and on the third visit in night he had the occasion to see and make conversation with him. It could have been told three days instead. night has age old relation with Yama. Normally the deceased ones visit yama during night.

Night was created in relation to yama. As a popular story (मैत्रायणी

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संहिता १.५.१२). Yama has to die first among the living beings. Yamī, the twin sister cried and could not forget him, The gods tried to make Yamī forgot Yama. When they asked her, she said, " only today he had died." Then the gods said, "So indeed she will never forget him; we will created night!" At that time there was only day and no night. The gods created night; Then the day was born with morning; there upon she forget him. Therefore it is said, Day and night indeed make one forget suffering. (Winterntz op. cit, P. 203). Thus night was created in association with Yama. The popular belief is that on the eleventh mid-night the ancestor spirit goes to the land of Yama. (एकादश्यामर्धरात्रे प्रेता यान्ति यमालयम्) ।

In the context of कठ the time of visit of Naciketas is mentioned as night. Three nights have some significance for which these three correspond also to the three questions, three lessons and three vallis of the text.

In the practical aspect every man dies thrice and is thrice born. First, when he is begotton, second when he is intiated and thirdly when he departs from the world. (Jaiminīya Upanisad, III. 9, Brāhmana). Three times on his death he is associated with the fire. Death has other houses than that which lies beyond the golden disk, of which the dark night of the world often referred to as hell. The night of intiation is another and death's dark night is the wind. He fasts on the three occasions. Death is not presented by the concept of recurrent death (punamṛtya). Naciketas goes to the house of yama when yama was absent (प्रोषित). Thus Naciketas crosses over the recurrment deaths that are applicable to everyman. On first two death he is regenerated (पुनर्जायते) with physical body. On the third death the mental indiviual lives as Spirit. (अशरीर: शरीरेषु । तत: सर्गेषु लोकेषु शरीरत्वाय कल्पते, कठ - २.३.४). He is born again and again as long as he becomes unborn (अज:). When one is born in the womb it cannot be said that the dead is born on generated. It is the immortal which takes the form again. He is the spirit the Inner, Controller, the Immortal (आत्मात्मर्याम्यमृत: बृ. ३.७.२३). One cannot say that from semen a mortal

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once departed is born again. But from what is alive (in the semen); Just as a tree springs from the seed, no sooner dead then comes ito being again (बृ. ३.९.२८). Comparison is very significant in the line of कठोपनिषद्-सस्यमिव मर्त्यः पच्यते सस्यमिवाजायते पुनः. The point of allusion is interesting. It is the sprit and not the individual so and so, that is perpetually and instantly reborn. It is only the psycho-physical vehicles, which are in the sense incarnations of sprit on manifestation of the self.

Yogic Vision and Samyak Darśana

The vision of Patañjali is dualistic. The *Jīvas* or *Puruṣas* or human egos are separate individual entities and exist from eternity, so is also *Prakṛti* and so also *isvara* or God. It believes in three eternal co-existent principles, the God, the man and the matter.

Man is found to be involved in matter, to have fallen from its pristine state of purity. The aim of Yoga is to free (*Viyoga*) man from the meshes of matter. The highest form of matter is mind- the citta (a term which would include that which is technically known as manas, as *ahamkara* and as *buddhi*).

The students of Samkhya know that the first product of *Prakṛti* or the root-matter is mahat or the great principle- the buddhi, then comes the ahamkara or I principle- the matter through which can function the I - ness : and then the manas or the matter which is the vehicle of thought. These three vehicles - the thought- vehicle (manas), the I- vehicle (ahamkara), the pure-reason vehicle (*buddhi*)- constitute citta or the subtlest from of matter. To free man from the fetters of this citta is thus the problem of Yoga. The man when freed from all vehicles, remains in his own form called *svarūpa*. But when man is not in his own form (*svarūpa*) he functions naturally in the lower vehicles, and his form is there the form of his vehicles- whether it be of *bauddhic, ahamkāric* or *mānasic* matter. In fact the man of psychology is this triad- *ahamkāra, buddhi* and *manas*.

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The human consciousness in whatever lower body it may function is always a dual consciousness- it must be alternately pleasurable and painful. Pleasure and pain are the marks of consciousness functionality in citta. The *svarūupa*- consciousness is only above all pains.

Next to this primary division of all consciousness, as regards their nature; the consciousness as regards its quality is five fold :-

1) It may be a true consciousness of some objective reality - something which is outside the man and his vehicles; or
2) It may be an incorrect consciousness of outward reality : or
3) It may be hallucination : or
4) It may be non-perception of anything external but of rest : or
5) It may be reviving of old perceptions.

In other words, the consciousness looked at from the subjective or emotional point of viwe is either pleasurable or painful; looked at from the objective or cognitional point of view. It is

(i) Right knowledge (*pramāṇa*)
(ii) False knowledge (viparyaya)
(iii) Verbel delusion (vikalpa)
(iv) Sleep (*nidrā*)
(v) Memory (smrti)

Both the emotional and the intellectual aspect of *citta* is to be checked. It is to be checked by constant practice and want of attachment or dispassion. There must be constant exertion to keep the mind on one point. This is called *abhyāsa*. The practice or *abhyāsa*, steadily preserved in, would make the mind one-pointed, with the help of viveka or discrimination.

Three principles have been commonly accepted. The are the

1. (i) Positive, (ii) negative and (iii) neutral

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2. (i) Rajas, (ii) Tamas and (iii) Sattva

Rajas is positive, active and is for creation and identified with Brahma. Tamas is negative and passive and stands for destruction (Siva). Sattva maintains balance between the rajas and tamas and is a neutralizing factor for which creation is preserved but gradually proceeds for ultimate dissolution. Tamas is identified with Rudra and Sattva is identified with Visnu. The functionality aspect in whatever form, limits the unlimited. The discriminating knowledge will be an aid to differentiate the truth from false and *nirguṇa* from *saguṇa*. Discriminating knowledge checks the mind and through practice and dispassion the yogin will attain the state of self-existence (*svar ūupāvasthana*).

In the Jaina-philosophy, the principle of trinity is very vital. *Samyag-jñāna*, *samyag-darśana* and *samyak-cāritra* are the three ratnas. *Samyag-darśana* through *samyakcāritra* leads to *samyagjñāna*, the self- existence.

In Indian philosophy the schools may differ in approach and methods but the goal is to make *jīva* free from the pains and attain eternal bliss. Yoga is both device and goal and is for the welfare of the individual self. There is striking similarity between the Yoga-philosophy and Jaina philosophy as both advocated in favour of making the individual free from the darkness of ignorance. The historians may try to create confusion regarding the dating of particular thought but the underlying current remains hidden under the surface of great ocean and ocean is unperturbed and engulfs everything to become one. All 'isms' merge in one ocean of thought.

The Jainas belive that without *samyag-darśana* the knowledge appears to be false and practice is also futile. The birth of man is also ineffective without *samyag darśan*. *Samyag-darśana* is the root of bliss and seed of the tree of *mokṣa* and frees one from the worldly dirtiness. It regins supreme.

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जयति सुखनिधानं मोक्षवृक्षैकबीजं
सकलमलविमुक्तं दर्शनं यद् विना स्यात्।
मतिरपि कुमति र्नु दुश्चरित्रं चरित्रम्
भवति मनुजजन्म प्राप्तमप्राप्तमेव ॥
(पद्मनन्दि पञ्चविंशतिका, आचार्य श्री पद्मनन्दि वीरसेवा मंदिर, दिल्ली १.१७७)

Samyaktva is the only distinguishing feature which accomplishes the three ratnas.

As the door of a city is prominent for entrance, the eyes are of the face, the root is of the tree so also samyaktva is the root of the four forms of worship (*ārādhanā*) like *jñāna, cārita, vīrya* and *tapas*.

णयरस्स जह दुवारं मुहस्स चक्खू तरुस्स जह मूलं।
तह जाण सुसम्मत्तं णाणं चरण-वीरियतवाणं ॥
(भगवती आराधना, आचार्य श्री शिवार्य, सखाराम दोशी, सोलापुर, १९३५, ७३५)

knowlege (ज्ञान), practice (चारित्र) do not become perfect in principle if they are devoid of *samyaktva. Samyaktva* is the foundation of the three *ratnas*.e

सम्मविणा सण्णाणं सच्चरित्तं ण होइ णियमेण।
तो रयणत्तयमज्झे सम्मगुणुक्किट्ठमिदि जिणद्दिट्ठं ॥
(रयणसार, आचार्यश्री कुन्दकुन्द स्वामी, भारतवर्षीय अनेकान्त विद्वत परिषद्, दिल्ली ५.४६)

समत्वं योग उच्यते (Gita 2.48) is the essence of the teaching of Yoga of Gita. So also Samyaktva is the great gem and the best of Yoga.
रयणाणं महारयणं सव्वं जोयाण उत्तमं जोयं
(कार्त्तिकेयानुप्रेक्षा, मुनि श्री कार्त्तिकेय स्वामी, श्री परमश्रुत प्रभावक मंडल, आगास, ३२५)

By *samyaktva* one becomes equipped with true knoledge and discriminates sreyas and preyas and attains *samyaktva* through which one attains *nirvāṇa* by attaining the state of तीर्थंकर. This may be compared with the lines of कठोपनिद

श्रेयश्च प्रेयश्च मनुष्यमेतस्तौ
सम्परीत्य विविनक्ति धीरः।

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श्रेयो हि धीरोऽभि प्रेयसो वृणीते
प्रेयो मन्दो योगक्षेमाद् वृणीते ॥

(कठोपनिद्, १.२.२)

सम्मत्तादो णाणं णाणादो सव्वं भाव उवलद्धी,
उवलद्धपयत्थे पुण सेयासेयं वियाणोदि ॥
सेयासेयाविदण्हु उद्धुददुस्सील सीलवंतो वि,
सीलफलेनाब्भुदयं तत्तो पुण लहइ णिव्वाणं ॥

(दर्शनापाहुड, आचार्य कुन्दकुन्द स्वामी, श्री अनेकान्त विद्वत् परिषद्, लोहारिया, १५-१६)

One becomes pure by pure *darśana*. One purified by *darśana* attains निर्वाण one without *darśana* cannot acquire the desired one, the *mokṣa*.

दंसणसुद्धो सुद्धो दंसणसुद्धो लहेइ णिव्वाणं।
दंसणविहीणपुरिसो न लहइ तं इच्छियं लाहं ॥

(मोक्षपाहुड, आचार्य कुन्दकुन्दस्वामी, श्री अनेकान्त विद्वत् परिषद् लोहारिया, ३९)

The Jainas taught the disciples that दर्शन is the root of *dharma.*

(दंसणमूलो धम्मो उवइट्ठो जिणवरेहिं सिस्साणं - दर्शनपाहुड- २)

In the *yoga darśana, abhiniveśa* is the root of *mitijñāna* and it causes all sorts of bonds. The pure mind is able in reaching *nirvicāra samādhi.*

(निर्विचारवैशाद्येऽध्यात्मप्रसादः p. YS. 1.47)

In that *Samādhi*, knowledge is said to be filled with truth. ऋतम्भरा तत्र प्रज्ञा (YS. 1.48). The knowledge which is gained from inference and the study of scriptures is also knowledge of one kind. But the knowledge which is acquired from Samdhi is of a much higher order. It goes beyond inference and scripture. Yogic vision is superior to the knowledge of inference and scripture. It has been described in the Gita. At the stage of Samādhi, one will be free from the moha (delusion) and attain the highest Yoga.

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला।
समाधावचला बुद्धिस्तदा योगमवाप्स्यसि। (गीता, २.५३)

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When the intelligence, which is bewildered by the Vedic texts, shall stand unshaken and stable in spirit (Samadhi), then shall thou attain to insight (yoga).

(S. Radhakrishnan). Samadhi is the highest kind of consciousness. The object with which the mind is in communion is the Diving self. Buddhiyoga is the method by which we get beyond the ritualism and do our duty without any attachment for the results of our action. We must act but with equanimity which is more important than any action. The question is not what shall we do, but how shall we do?

The state of Yogin is peculiar when all the creatures or beings are awakened the Yogin sleeps and all sleep when the Yogin is awakened.

या निशा सर्वभूतानां तस्यां जागर्त्ति संयमी।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः॥ (गीता, २.६९)

The mind of Yogin, in nirvicara samadhi is filled with truth and he experiences direct supersensory knowledge.

In the state of Samādhi there is great wave of concentration by which all thought waves, all *samskāras*, or past impressions are swallowed up. Only one deep waveless wave is the real state of *samādhi* which is seedless, pure and undifferentiated consciousness. It contains no phenomenal impressions, whatever, no seeds of desire and attachment.

In order to attain such state one has to go beyond the concept of

मिथ्यात्व। विपरीताभिनिवेशोपयोगविकाररूपं शुद्धजीवादिपदार्थविषये विपरीतरश्रद्धानं मिथ्यात्वमिति।

(समयसार, श्री कुंदकुंदस्वामी, परमश्रुत, प्रभावकमंडल, आगास, तात्पर्यवृत्ति, पृ. ८८)

It is the cause of false attachment and false faith in the pure self. The elimination of falsehood shall lead to attainment of pure knowledge.

Samyak-darśana of the Jainas eliminates the effect of ..... and

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it enkindles the light for Samyak caritra, the path of practice and which ultimately leads to सम्यग्ज्ञान the state समाधि or निर्वाण.

In this attempt it has been shown that there are different waves of thought in different schools but on the point of self-realisation there is a great stilled wave less wave in the form of the ocean.

It may be concluded in the light of शिवमहिम्न: स्रोत

त्रयी साख्यं योग: पशुपतिमतं वैष्णवमिति
प्रभिन्ने प्रस्थाने परमिदमद: पथ्यमिति च।
रुचीनां वैचित्र्यादृजुकुटिलनानापथजुषां
नृणामेको गम्यस्त्वमसि पयसामर्णव इव ।।

Reason, Rationalisation and realigation

Reason always demand understanding of a problem, takes different hypotheses, examine each of them to find a way out and cancel them one after another till if finally gets a plausible and adequate explanation for the problem at hand.

"Human reason has this pecular fate in one species of its knowledge it is branded by question which, as preserved by the very nature of reason itself, it is not able to ignor but which, as transceding all its power it is not able to answer. (Kant, Im, Immanuel kant : 1964) Critique of pure Reason, translated by Norman Kempsmith, macmillan and co Ltd., London, P-7

The explantion based on reason might vary from place to place, time depending on the nature of the case itself, moral on metaphsical as the case may be. The solitious offered might be apparently satisfying to those apparently satisfactory to thoese who prefer to remain centerted with what is given only without striving to go deep into the problem. This problem might not create any difficulty for those who immeddiately come forward with an accidentalistic (yadrcchavadin) world-view and leane everything to a being play or chace. A critical reflection however expose the insufficiency of justification advanced

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from different question. The physician or the psychologist can only go to the extent of diagnosing the condition of a particular disease another. He might aseribe reason like malnutrition, heatweakness, high blood pressare or emotinal disturbances of individuals that might lead to many physical or mental ailments. A socioligist might dream justification for the problem baised from such phenomena as the individuals malad justment is the family on with the problem responsible for the misery or happiness of the individual. What can possibleey be done. If scientific as well as sociological explanation are found to be indequate? Shall we then leane our happiness or are we to know the burden of explantion on our stars only? The person is capable of building his own future but his birth in a particular family with all its prosperities and adversites is determind by the inexorable desting. It was eplicitly spoken by karna. दैवायत्तं कुले जन्म मदायत्तं च पौरुषम्। The important point here is, Can we explain our missery and happiness as sanet on of desting or as an outcome of the position of sas and planets in our horoscopes? Why does desting sanetion discriminatingly? These are some of the problem that one encounters in accepting 'fate' hypothesis as a possible explanation for the problem. Shall we them take all these to be desire of god? How to understand the idea of an all powerful and benevolent god sometimes loving and sometimes being scornful tiwards the fellow beings. What makes god slowing grace to a selected few and denying the privilege to other? The problem of giving sufficient justification to human misery and happiness still hangs on. Shall we sefain from our quent for a solution or shall we go on groping in darkenss? We see that the model of virtuous persons working casefully for the uplifment of the downtrodden and oppressed do not receive any reward. The practical demand of our life cimples us to expect reward for the virtue and punishment for vice. The relation is quite understand/able in the sphere of practical reason. The practical reson is that each man gets the result of own con birth in a particular family with all its prosperities and adversites is determind by the inexorable desting. It was explicitly sopken by karna. दैवायत्तं कुले जन्म मदायत्तं च पौरुषम्। The important point here is, Can we explain

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The question now is whether the doctrine is a mene assumption from the particular cases of actions bearing fruit? A gain is it a men generalise or an extension of the cacual law and is that sense will it be. Proper to say that it is an inference of an unperceived cause from a perecived effect (i.e. an instance of *purvavat anuman*)

It is further believed accending this doctrine that since no action ends in vain, no one also enjoys or suffers on account of an action he on she has not done (कृतप्रणाश, अकृतकर्मभोग). The doctrine has gained such a great importance in Indian tradition that it is taken to be determining the entire situation to which a human being is born. Some

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times it is taken to be a religious doctrine, sometimes it is interpreted as a naturlistic principle. It has been well illystrayed is the supters such as यथाकारी यथाचारी तत: भवति साधुकारी साधुर्भवति पापकारी पापो भवति, पुण्य: पुण्येन कर्मणा भवति पाप: पापेन अथो खल्वाहु: काममय एवायं पुरुष इति। स यथा कामस्तत्क्रतुर्भवति यत् कर्मकुरुते यत् कर्म कुरुते तदभिसम्पद्यते। (बृहदारण्य-कोपनिषद्, IV. 4.5). The Yogasatra speaker of Karma-vipaka. सति मूले तद्विपाको जात्यायुर्भोगा: Yogassatra II. 13. Karma Vipaka means the ripenig or frution or evil action or signs. Many also supports this view. कर्मजा गतये नृणामुत्तमाध्यममध्यमा: (मनु. XII. 3) Sankaracarya in Swaswetaropanisad *bhasyartha* opines that कर्मणा जायते जन्तुर्विद्यया च विमुच्यते। The popular *subhasita* based on the human experience strongly follows and strengther the view in the following popular saying such as

सुखस्य दु:खस्य नकोऽपि दाता परो ददातीति कुबुद्धिरेषा।
अहं करोमीति वृथाभिमान: स्वकर्मसूत्रैर्ग्रथितो हि लोक:॥

The extablishment ment axiam is that birth/rebirth/reincarration is the result of Karma and fredom is the result of relisation, the highest form of knowledge. Relisation goes beyond the Karmic theory and the flame might come, when one does not take resourse to reasoning. Kripa means Kr- means to perform action and *pa* means to attain the unattainable Hence, action is an effective means for attaining the freedom. The yogic vision may help one to transcend the action which is sadhana and that paves the way for contamplation leading to ultimate relisation. The nature of Karma, Kripa and realisation is affirmep by the intergnation of Karma. Jnana Bhakti (कर्म, ज्ञान, भक्ति समुच्चय). The Bhakti principle is materialised throuh the कृपा. Indian phailosophy is as intergrated stream. Contradiction and reputation are healthy and it should be congenial for the establishment of truth which has been accepted by almost all is principle through action and knowledge.

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DRAVIDIC STUDIES SECTION

Presidential Address

By

Dr. M. G. Dhadphale

Friends, kindly aceept my greetings. I gratefully acknowledge the generosity of the eminent authorities of the last session of AIOC, held in Jammu, in giving me an opportunity to preside over the section of Dravidian studies of the present session being held at Kurukshetra. I am fully aware of my limitatons as a student of Dravidian Languages which are inseparably related to Dravidian Culture. Though Duryodhana was confident of his success over the Pāṇḍava-forces in the Bharata- war I not unlike Arjuna can clearly see sings (*nimittāni*) of adverse nature (*viparītāni*).

Whatever that may be, I can comfort you with an assurance that I shall not make a long speech taxing your patience.

I Propose to put forth only the following few points.

1) The probable meaning of he term Draviḍa, i.e. Ṭamiḷ which is supposed to be the Ur and basic Language of the Dravidian family of Languages.

2) The Aryan and Dravidian dichotomy.

3) The Dravidians being as much outsiders as the Ārya-s.

4) The possibility of the Dravidians being originally mediterraneans.

5) Dravidians basically were not confined to South India.

6) The Dravidians having been referred to by Śabarasvāmin as Mleccha-s when they hardly had any relation to Melohā, a country which most probably existed under this name once in Kazagistan or Ethiopia.

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7) Not unlike the Āryan tribe which was basically known as Arya but came to be pronounced with a Vṛddhi grade with the same meaning as is indicated in the aphorism of Pāṇini *Prajñādibhyaḥ ṭhak* (*prajña eva Prājñaḥ*). Thus *Arya eva Āryaḥ.* The word Arya originally meant a 'foreigner' and naturally, therefore, once in the historical past it meant 'an enemy' or 'a foe', 'one who attacks.' (*ari*) and in Dravidian Culture such persons are known as *ayyar-s* (*ayyaru*) and *ayaṁgāru*. In Pali *Milakkhu ajñana* means a *foreign colayrium*. These milakkhus-s were later Sanskritised as *Mleccha-s*. They, too, were also originally foreigners coming from Meluhā, and were most probably 'Mediterraneans'. The credit of indicating for the first time, Dravidian loan words used in Sanskrit goes to Śabara who in his commentary on Mīmāmsā-sūtra-s mentioned *pika, nīra, kokila, nema* (half Marathi *nimma*) *tāṁarasa* as being originall from the Mleccha (i.e. Dravidan) speech. Later, of course, the subject was studied in depth, width and breadth by the two western scholars Burrow (British) and Emenue (American). In between Śabara and these modern scholars were some Jesuite missionaries such as Roberto de Nobili, who used even to dress like a south Indian Namputiri Bhāhmaṇa and who knew that certain Sanskrit words like *Pippali* (pepper) had a Dravidian origin. His successor Father Costantino Giuseppe wrote two grammars of Vulgar and literal Tamil. The Kannaḍa-English dictionary, stilll indespensable for Dravidian studies by Father Kitte; is quite well-known.

8) A lot besides Sanskrit (In Pāṇinian term Bhāṣā), the chandas (Vedic speech) also shows Tamil compounds translated into Vedic. Thus the Bull-Monkey or the Deity Āṇmandī (Skt. Hanumat) is synonmised in Ṛgveda as Vṛṣākapiḥ (Bull-monky). The Paṇinian sūtra *idamaḥ iś* shows a clear Dravidian influence as the Ṛgvedic word ī indicates. Ṛgveda says '*Ya īm cakāra na so'sya veda*' 'one who created this did not know about this', A Kannaḍiga says *Īvāra magaḷī* whose daughter is she?'

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Of course some times even linguists are deluded. when they claim that the English 'Rice' comes from Tamil ariśi. They are blissfully innocent of the Skt vrīhi. The other claim that the Indian term for 'a horse' (ghoḍā) comes from *Kudure* a jumping and galloping animal (i.e. horse) they make the same mistake. Perhaps behind *kudure* is again the Skt. word *ghutra* (*ghotra* or Prakritic hotra as in Śālihotra 'the equine science). It is not a far cry from *ghotra* to *ghoṭaka* and the modern ghoḍā.

9) I should not fail to mention a very valuable book written by my elderly friend. Rangnāth Śāmācārya Lokāpūr of Beligāvī in Marathi on the subject *jnāneśvarakālīna Mārāṭhīvara Kannaḍchā prabhāva* (The Influence of Kannaḍa on Marāthi of the time of Jñāneśvara). I have taken a critical review of this important contribution in a separate article and have even gone a step ahead of Lokapur by pointing out a word in *Jnāneśvari* which has proved quite tricky. The word is *vidaḷa*. Even the late Itihāsācārya Rajawade could not make a head or *tailou* of it. He in all helplessness admited that 'this ovi contains a word for a base or low quality metal, but what word it is he did not know'. The word is obviously *vidaḷa* which in Temil must have been *pidaḷa* later Sanskritised as *pittala* or brass/bronze for we know that the Tamil *pa* changes into *ha* and in Kannaḍa we have in the Jānapada-strī-gīta (The village woman's song) *attige tāyalla, hittaḷe cinnaḷa / heṇmakkaḷige huṭṭida-mane nijavilla* // (wife of a brother is certainly not a mother (the loving mother). Brass is not gold and for a female offspring the house where she was born is not her real home.).

There is a very cleaver pun on the word nija which means both 'one's own' and 'real?'

10) It is a bit strange that the Kannaḍa Dhātupāṭha known as Śabda-maṇi-darapaṇa gives the menaings of Kaṇnaḍa roots in Samskrit. Thus *iḷi nimnāvataraṇa iḷi* means 'to come down' we hear '*kiṭṭā, sākiḷi*', 'Oh Kṛṣṇa, enough (of leaves) come down (from the tree).'

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11) It is quite certain that the literary wealth produced in North was preserved in South. Thus we have *bhāsa's* dramas preserved by cākyara-s of Kerala (the word *cākyār* or *śākyār*, however, is originally Skt. *ślāghya-vāk* (a man of covetable / commendable speech) and Kṛṣṇankuṭṭi who acted Cānakya in the Mudrārākṣasa staged by Smt. Vijaya Meheta in a T V. interviwe narrated how even for dancing which contains an oral acting (*vācika-abhinaya*) they were made to cramm. even Amara's lexicon. The viduṣaka interspers in prakrit speech a few Malyālam words to make people laugh. Thus when in the fifth act of Svapanavāsavadatta the king Udayana taunts him saying '*tvama-vagacchasi, mūrkha, sarpam/' wherein 'murkha'* is definitely a vocative. But our clown plays on the word by joining the two words and making it a Karmadhāraya-compound says I have not seen a *mūrkha-saranḥ*' (*mayā murkhasarpo-na dṛṣṭaḥ*) Murkha in Malyalam stands for a 'Cobra'.

12) Relying on Ghanaśyāma's commentery on *Uttararāmacarita* I think I have made a successful attempt to prove that *Bhavabhūti* was a South-Indian most probably a Āndhrite. The name fittingly indicates the South Indian Brahmin applying Śiva's *bhūti* (or *bhasma ash* mark) on forehead. The referea to his family having the name Ḍambara (*dambara nāmānah*) shows not that the family name meant an aura' *dambaram prasiddham nāma yeṣāṁ te*) but his suraname being the name of his village which was Umara-gā. In Devanāgarī script *ḍa* and *u* are confused.

Bhavabhūti used some unusual expressions as for example in the second act the Sylvan-deity Vāsantī when hears about the son of Lakṣmaṇa exclaims in joyfully *Kumāra Lakṣmaṇa syāpi putraḥ* (what even the prince Lakṣmaṇa has a son?) *hanta, mātrjīvāmi* (Ah, mother, I am living). Have you come across any such expression in any other Sanskrit text ? Ghanasyāma says *Dravida-strī-svabhāvoktiḥ* (A speech natural to a Dravidian female) Bhavabhūti had in his mind the Kannad or Talgu idiam used mostly by woman when they experience unex-

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pected joy. "*Ammama badukitde*" 'Oh Mother this is life' Badkammā is life-mother *Jīvanamātā*. The Kannaḍa baduku corresponds with Tamil *bālu*. (*bālve*- life emphasised').

I have also pointed out that '*putrayoḥ pituḥ sannidhe*' (in the presence of the father of my two soons) is a Draviḍian way of female-speech.

But the expressions in the mouth of Candraketu namely Jyeṣthatāta, (the senior) and Kaniṣṭhtāta (the Junior) definitely used for Paternal unkle, we come across Sanskritised forms of Kannaḍa Doḍappā *mattu cikkappā* (i.e. 'Kṣudra' meaning 'yonger' Pāli *culla tāta* and in Marathi *culatā*.). But for me the decisive expression is *a-kumkuma kalaṁkitakapolam* of Sītā as she emerges from wather after teking a bath. All the translators finding no other way had to take *kumkumakalamkita* as *kuṁkumena kalṁakita* 'besemeared with saf-fron-mark' and its negation the face "not having a mark (*kalaṁka*) of safron on her forehead". In the first place *kapola* means cheeks and not *kapāla* or forhead. The dissolution actually should be *a-kuṁkum* without safron and yet *kalaṁkita*. What does this word mean ? Ghanaśyāma clearly says "*pacce iti bhāṣāyām*" (in vernacular it means Pacce (in Tamil) which will be *hacce* in *Kannaḍa* meaning *pācū* in Marathi and emerald in English which is a rare green variety of beryl. A station in between Wai and Mahabaleshvar in Maharashtra state is known as *Pāṁcagaṇi* which has nothing to do with the number five (*panca*) but because of its emerald-like greenary everywhere is styled as *khani* (*gaṇi*) a "mine of emaralds".

Bhavabhūti has thus depicted a Dravidian Sītā who had her cheeks marked with tatoos of indellble designs by puncturing and in-jecting (inserting) liquid pigments which is a popular custom amongst the women-folks in the Southern but not so much in the Northern region of India.

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13) As is the case with Vedic literature which had its origin partly outside India and mostly in the North Western parts of India and even as the late Prof. A.B. Keith has demonstrated some of the hynns having been composed here around *Ambālā* in Panjab. But all this Vedic literature was preserved by South Indian Brahmins freely using pronunciation of their retroflexes and lengthening of the final vowels of the *pada-s*, so that we have in the very first ṚK of the Ṛgveda the verbal form *īḷe* instead of *īḍe*, the *ḷ* consonant not indicated in the Śivā-sūtra-s on which Pāṇini has based his aphorisms. The typical Dravidian lengthening of the short vowels of the *pada-pātha* in the *samhitā-pāṭha* e.g. *svapā* (*svapa*), *sādanam* (*sadanam*) and *mṛḷā* (*mṛḷa*). We should also note that the sayings of the Buddha which origniated in the North were formulated and were committed to writing in the South. We, therefore, have a Dravidian name for a dialect of North which was Māgadhī (Sā Māgadhī Mūḷabhāsā), being known only after fourteenth century A. D. as Pāli or Pāḷi which menas the chanting heard in the *Vhāra-s or palli-s*. In Ceylonese tradition we find a lot of importance having been ascribed to the Mahāvihāra tradition, a term being only a Sanskritised form of the original Tamilian word *Porumpaḷḷi*. In the Buddhist Canon the word Pāli stands not as name of a dialect but solely menaing a column or *Dhammakhandha*, of the texts which totally were 82,000. *Dvāsitisasahassāni dhammakkhandhā.* The word *dhammakhandha* corresponds to (*travo*) *dharmaskandhāḥ* used in the Upaniṣad-s.

14) It is my guess that the semi-Sansktitised form Draviḍa originally meant 'riches' or 'wealth' *draviṇa* or *dravya primarity* meaning currency, or *calana* and ultimately 'wealth'.

15) My final observation reverts to the a point with which we initiated our discussion. That important fact is let alone the Āryan-s, the Dravidians were also not indigenious population of India.

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It is not quite wise to try to trace historically the Dravidian Language and culture to Mohanjo-dāro civilization only because a few words in Sanskrit like Śivā or (Civā) meant 'Red' or a 'Ruddy Deity *Rudra* connected with bloody red blood or *rudhira Nīlalohita*. I have proved in one of my articles that it does not mean blue and red but 'excessively red' It is o.k. that *tāmra* [copper] is so called as it copper has a redish hue'. Tāmarasa is a red lotus, *gāuḥ* (a red bull or cow Rohinī or Lohinī gouḥ) *kāva* (a raw red pigment, *kāvaṇe* (a verb in Marathi meaning to have a face turned red (because of anger or wrath.) *Kāveri* is a distortion of Gaurī a maiden with a fair bright skin tinged with a reddsh which is a healthy sign of having sufficient quantity of himoglobin. Kannaḍa *Kāveriya galla kāveritu* ('the redish blush appeared on the cheeks of Kātverī).

To turn again to the point that in all probability the Dravidians came to India by almost the some route by which in later times Aryans migrated to India not only once but with frequent periodical waves. It is all right that we have a few sporadic similar words in English and Kannaḍa such as *maṅga* and monkey, *ariṣi* and rice, mango and *māvu* but to account for a deeper analysis of orthorgraphy and pronunciation is certainly not an easy job. When Shri Devegauḍā become the Prime-minister of India he naturally spoke Hindi and English with his typical Kannaḍa accent. e.g. "He is the one and the vanaly (sic. for only) person who can do it." Non-Kannadigas may smil at his pronunciation of only. But the roots are still deeper for we have in Kannaḍa not a *bārākhaḍī* (a group of twelve vowels) but a *cāudākhaḍī* (a group of fourteen vowels.) having a long and short *e* and *o keri* and *kêri* are different. We virtually pronounce the number 1 as 'won' much much in the same way as we do in the case of the past tense of 'win' which is won. He won the match. Now why do we spell the numaral 1 as 'one' beginning with an 'o' and not a 'w'. Thus we have o, n, e pronounced as van and a distinctly clear *o* in 'only'. Devegauḍā is more consistant in saying 'van and the vanly' person instead of havong 'one' and 'only'.

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This is due to the short and long *o* in Dravidian. For the very same reason we have in Marathi *bi*-forms such as *goḍa* (sweet) in the classical pronunciation and *gvāḍa* in vulagar. *Poṭa* (belly) in classical and *pvāṭa* in vulgar. Now the question which is very difficult to decide is of relation of numeral words 'one' in English and *vandu* in Kannaḍa, *du* being only a suffixal mark the original being only *van* (i.e. 'one').

That the Dravidian speeches are not confined to the Southern territory of India and we have a pocket of Brāhul, a Dravidian dialect near about Afganisthān (actually in Baluchistan) is quite well-known. But the fact that even in the remote Japanese tounge we find a fluctuation between *p* and *h* as Tamil poḷige turning in Kannaḍa as *hoḷige* (wheat flour ball flattened and *baked*. *Puraṇa polige b* cones in Kannaḍa *pū* and *hu* (flower), *pāl* and *hāl* (milk) discernable Marathi word *hālvāī* used for a confectioner of milk-products.

Linguists are engaged in finding relations between Dravidian and Japanese I have only to register the fact that Etruscan (a speech of Etruria, an ancient country located between the rivers Arno and Tiber (*Rūmā* in Skt.) roughly corresponding to the modern Tuscany in the Western part of Italy (The word Italy itself being a Tuscan term meaning 'the land of calves'). The late Orientalist of Norway, Stain Konow of the University of Christiania wrote a paper on this subject. He was immensly impressed by a thorough historical and critical discussion he found in a Deuisch dissertation authored by Prof. Torp entitled as Etruskisché Baitrage (Leipzing, 1902-1903) vol. i-ii. Prof. Sten Konow was candid enough to admit that he could not solve the vexed question of the identity of the original inhabitants of Etruria but I think that drawing inspiration from the valuable writings of Prof Karps he has sufficiently indicated that Etrurian or Tuscan speech does not belong to the Indo-European stock. This he has proved on the basis of the following points viz.

1) There are certain words in Etruscan which are similar in sound

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and meaning (*śabda* and *artha*) in the Dravidian speeches. Tuscan verb *amn* or *ma* being comparable to the Goṇḍi base *mā* 'to be', 'to become' and according to me even the Skt. root *mā* is a Dravidian loan, meaning to 'exist', the original sens of the Skt. vocable *māyā* still current in Panjābī. The conjunctive participle of this verb is *māsu* or *māsi*. May be the word *masi* in Cippus perusinus means the same i.e. 'existence' or 'becoming'. Again the entruscan verb *turu* means in past tense 'gave' or 'having given'. Tamil verb *tura* also means to give and if *tā* and *tāru* are derived from the same Dravidian root *turu*, we should not fail to compare it with the Brāhvī 'he gave'. In Kannaḍa we have 'tā' *Ardhatuka* and '*taru*' in *sārvadhātuka* meaning 'to bring' 'to give'. Both the scholars Torp and Sten Konow discuse the plural suffixes in Dravidian tongues. Rational nouns add *ar* or some such suffixes and irrational nouns have *gaḷin* Tamil and Kannaḍa and *lv* in Telugu so that we have an honourific plural in *śāstri-lu* or Promod Lalle-gāru. In Tamil *ayya* (Arya) and *ra Ayyar* and Ayya + *gāru* Ayyamgār. Tamil *manidar* is plural 'men' and *viḍu-gaḷ*'houses'. Telugu gurrum-lu 'horses'.

I, however, differ not only from Trop and Sten Konow but even from the other two western South-Indian veterans. T. Burrow and Emenue who consider *gaḷ* in Tamil and Kannaḍa as being an original Draviḍian plural-suffix. I believe it is originally a Sanskrit i.e. Indo-Aryan word meaning 'all' by dropping the initial affix *sa* in Sakala the hard consonant *k* becomes in Marathi a soft one giving us the word *sagaḷa* or *sagḷa* Dravidian retains only irrational noun *gaḷ* as a plural suffix added to as an honorific plural also exceptionally being added to the rational noun like or 'teacher' or *Tāv nanna gurugaḷu* in Hindi '*āpa hamāre guru-jī hai*' The reason is so obvious that to the *ru* ending Sanskrit word it is odd to add the normal plural *ru* suffix. Both in Tuscan and in Kannaḍa the suffix for rational nouns namely *ru* for plural. In Dravidian the imperative is identical. It will be Guru-ru oh' No. with the base. In Etruscan sometimes a suffix is added. Similarly

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in *Brāhūī* sometimes a suffix *ṭh* is used *tu* in *Kavi* and *t* in Goṇḍī denotes plural. A causative suffix *t* is well-known in Dravidian dialects. Thus in Tamil we have *paḍvtta* 'to lay down' from the root *paḍa* 'to lie'. In Marathi we say '*ātā mī thoḍā paḍato*'

'Now I slightly lie down'. which in Konkani is *padatāotṁ*. The Etruscan use of *vacl, vacil* which is much the same as Sanskrit *iti* marking a direct speech of someone. This Tuscan particle *vacl* is much the same as Tamil *āg-il* 'if you say' and it is necessary in Dravidian stock to add 'having said' we generally take *iti* as an indiclinable or *avyaya* but the grammar shows that it is a feminine noun from the root *i* 'to go' to understand' and- is comparable to similar formations such as *gam gata-gati, vam vāna-vanti, man-mata-mati* and in the same way *i-ita-iti*. I know a few scholars of Sanskrit grammar such as Chakravarti who tried to relate the designator mark it, *it-saṁjañā* in Aṣṭādhyāyī to *i* 'to go', because they argue having done its function it 'goes or disappears'.

Friends I begun with promising that I shall not vex you with a longish speech. But not unlike our ministers failed to fulfil it and, therefore, with folded hands, I beg to be excused. You will have a better luck other sectional with-presidents of this conference.

Thanks many many !!!

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TECHNICAL SCIENCES & FINE ARTS SECTION

Presidential Address

By

DR. Abha Kulshreshtha

Distinguished president, fellow delegates, ladies and gentlemen,

I deem it a privilege to have been called upon to preside over the Technical Sciences and Fine Arts Section of the historic session of this Conference which is the premier body of Indian Indologists. It may be recalled here that the Technical Sciences and Fine Arts Section had been a part of this conference from its very first session held eighty-nine years back, in 1999, in Poona. The section was then presided over by G.R.Kaye, the veteran exponent of Indian Mathematics and Astronomy. From among scholars who presided over this section in its subsequent sessions might be mentioned such stalwarts like O.C.Gangoly, Stella Kramarisch, P. C. Sen Gupta, P.K.Saraswati, Maheshwar Neog, R.C.Agarwal, Ramaranjan Mukherji, Parmeshwari Lal Gupta, K.V. Sarma, S.Chattopadhyaya and Professor Sushma Kulshreshtha (in 33rd , 36th, 39th, 41st, 43rd, AIOC). My association with this august body commenced from 1978, thirty years ago, when the 29th session of the conference was held at Poona. From that time onwards, my connection with the conference has been almost continuous and I have participated in many of its sessions. It is with a sense of humility and dedication that I accept this distinction which has been conferred upon me and I hope that with your goodwill and co-operation, together, we shall be able to fulfill the functions assigned to us by this august assembly of scholars.

NAME OF THE SECTION :

The Section of " Technical Sciences of Fine Arts" is apparently a composite one which takes under its purview the different branches of Science and Technology, like Aesthetics and Erotics, astronomy and mathematics, Ayurveda, Agriculture, Alchemy, Architecture etc.

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and of fine arts, like sculpture, painting, music and dance, the folk arts and the like. The two disciplines appear to be irreconcilable, but their *samanvaya* (co-relation) is not impossible. Thus, unlike the other subjects like language and literature, philosophy and religion, and history and archaeology with which this conference is concerned, technical sciences and fine arts are both practical disciplines. Then, again, the success of the artist depends also on this mastery of the technology involved and vice versa. Possibly, it is these factors that have prompted the organisers of the conference to club these two disciplines into one Section.

AIM OF THE ADDRESS

It shall be my aim in this Address to make mention of the current trends of academic activity in the field of Technical Sciences and Fine Arts, offer constructive observations and make useful suggestions, by way of substantiating the above and following the healthy practice followed by the Conference. I shall also be taking stock of the work that is going on and the prominent publications issued in the relevant fields since we met at the last two sessions of the Conference in 2004 at Varanasi and in 2006 at Jammu.

RESEARCH & PUBLICATIONS

1. MUSIC THEATER & PERFORMING ARTS

Rasa : Performing the Divine in India by SUSAN L. SCHWARTZ (Delhi, 2008) is a welcome presentation in the field of Music, dance and performing arts which focuses on how rasa has been applied in a range of Indian performing traditions. Rasa expresses \the primary goals of performing arts in India in all the major literary, philosophical and aesthetic texts, and it provides the cornerstones of the oral traditions of transmission. It is also essential to the study and production of sculpture, architecture, and painting. Eulogising this volume Prof. Richard Schechner of New York University opines thus "Rasa signifies flavour, taste, and shared aesthetic experience". In this

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short but far-ranging, thoughtful, and provocative book, Susan Schwartz explores how dancers, actors, musicians, ages and philosophers have thought about and used rasa over the Centuries.

Indian Theater: Traditions of Performance by RARLEY P. RICHMOND, DARIUS L. SWANN AND PHILLIP B. ZARRILLI (Delhi, 2007) is another praiseworthy volume from rural festivals to contemporary urban theatre, from dramatic rituals and devotional performances to dance, drama and classical Sanskrit plays, this volume is a vivid introduction to the colorful and often surprising world of Indian performance. Besides mapping the vast range of performance traditions, the volume provides in-depth treatment of representative genres including well-known forms such as Kathakali and Ramalila and little known performance such as tamasa.

The Dictionary Hindustani Classical Music by BIMALKANT ROYCHAUDHURY (Delhi, 2007, reprint) is a noteworthy endeavour. This is an excellent book which explains in very simple and clear language, the technical terms as found in Sastras and also those in common use, the history of the origin of the words, description of seventy eight musical instruments and forty seven varieties of talas.

DANCE OF DIVINE LOVE : *The Rasa Lila of Krishna from Bhagavata Purana*, India's Classic Sacred Love Story by GRAHAM M. SCHWEIG (Delhi, 2007) is a welcome presentation. Schweig introduces this work of exquisite poetry and profound theology to the Western World in the form of luminous translation and erudite scholarly treatment. His book explores the historical context and literary genre of the work and elucidates the aesthetic and emotional richness of the composition, highlighting poignant details of this drama of divine love.

The final event of Rasa dance, the author concludes, presents a dynamic symbol of supreme love that provides the basis for a theological vision of genuine religious pluralism.

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The dance of the soul: Gayan Vandan Nartan (Sufi Sayings) by Hazarat Inayat Khan (Delhi, 2007, reprint) is a soul-stirring book. Gayan, Vandan and Nartan can be said to represent the essence of Hazarat Inayat Khan's Sufi message. A musician as well as a mystic, Hazarat Inayat had at all times a deep joy in the beauty of sound, and his thought naturally fell into rhythmic expression. Hazarat Inayat speaks of manifestation as the music of the creator. It is out of music that the universe was produced, and to that music every heart is attracted; the whole of nature tells of it; and when the heart is open, when the soul is awakened, this music becomes audible. That is why Hazarat Inayat called the first work Gayan, which can best be translated by 'singing', suggesting the celestial voices, the 'unstruck music' that is the origin of all music. Vadan, the name of the second work, is used here by Hazarat Inayat Khan in the sense of 'divine symphony', the performing of which is the purpose of creation; and in this divine symphoy every soul takes a part. In calling the third work, Nartan, meaning here the 'dance of the soul', the Master wished to show that the expression of the beauty within is a mystical dance which every human being performs. It is the only book Hazarat Inayat Khan actually wrote himself. Besides aphorism it contains a small yet highly inspiring collection of prayes. Throughout the book spiritual poems are given.

Very few people know that Prof. Jagdish Sahai Kulshreshtha, an eminent musician and musicologist and revered father of the writer of these lines is one of the best and finest Harmonium players of India. He constantly won First Prize in Harmonium playing in All India Music Conference from 1933-38. He is the composer and author of 150 books in Indian Music and Indology for which he has been felicitated in Limca Book of Records in 2002, 2003,, 2004, 2006, 2007 and 2008 (six times). He has published scores of titles on Indian Music along with his daughter Dr. Sushma Kulshreshtha during the past two

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years. Some are as follows -

1. Tansena-Dhrupada-Sangitika
2. Tarana-Tarangini
3. Pravesa-Sangitika
4. Bala-Sangitika
5. Lokagita-Manjari
6. Holigita-Pallavi
7. Varsagita-Surabhi
8. Citragita-Surabhi
9. Abhasri-Bhajanavali
10. Sangitayatra-Rasajhari

(Sanskrit Sangeet Kala Prakashan, Delhi-2006-2008)

II. INDIAN ARTS & AESTHETICS

Kalatattvakosa : A Lexicon of Fundamental Concepts of the Indian Arts (Volume VI) Edited by SUKUMARCHATTOPADHYAY AND NARASINGHA CHARAN PANDA (Delhi, 2008) is a welcome presentation. Kalatattvakosa series of the Indira Gandhi National Centre for the Arts has endeavoured to evolve an important modern device to grasp the essential thought and knowledge system of the Indian artistic and cultural tradition. Through an in-depth investigation into the primary sources of various Indological disciplines, the series aims at facilitating the reader to comprehend the interdisciplinary approach of Indological and art historical research. The present volume Abhasa (Appearance/Symbolic form) is the sixth manifestation of the series devoted to key concepts of Indian art and deals with the abstract or symbolic forms containing closely related eight terms where the basic concept of abhasa, appearance of seemliness or reflection is inherent. Abhasa helps to realise the structure even in the field of symbolic or invisible form. This volume contains eight articles on the following concepts : abhasa, sadrisya-sarupya, anukarana/anukrti/

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anukirtana, chaya, bimbapratibimba, linga, pada and *vttiriti*.

Sringarapakasa :Sahityaprakasa by Bhojaraja (2 volumes) Edited by REWAPRASADA DWIVEDI AND SADASIVAKUMAR DWIVEDI (Delhi, 2007) Presentation is a dream come true which fulfils the long-felt desideratum. It is a critically edited compete text of Sringaraprakasa (SP) of Bhojraja, along with necessary appendices, published for the first time in the history of Sanskrir literature. The text of SP was composed about 1100 years ago but was not available till date in a critically edited form. In the present edition, several lacunas in the text have been logically filled in, references of the citations from the branches of Sanskrit literature have been provided and the topics and subject-matter have been numbered and put under proper headings. Sanskrit poetic criticism is generally known as sahityasatra but it is a matter of surprise that all the early treatises on Dhwani do not touch the term Sahitya. It has been elaborately discussed with all its 12 components for the first time in the present work of king Bhoja.

Sringaraprakasa of Bhoja is the biggest work on Sanskrit aesthetics. It deals with almost all the elements of poetic composition in detail and at the same time presents all the secrets of Sanskrit Grammer. Bhojaraja takes up every element of poetic composition under separate heading and elaborates their characteristics minutely giving suitable examples for each from Sanskrit and Prakrit texts. He further takes up the process of literary tastes, the elements involved therein like Vibhava, Anubhava, Sancari etc. and discusses four types of Srinagara-Dharm, Artha, Kama and Moksa. All the 64 art forms are also discussed in detail in SP. It comprises the components of dramaturgy also. Thus SP bears the characteristics of an encyclopedia of Sanskrit criticism.

ILA GHOGH has brought out a remarkable work Sanskrita Vanmaya men Silpakalayen (Delhi 2004) this work deals for the first time with the Sixty-four arts propounded by Acarya Vatsyayana in a

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wonderful manner. Out of 64 Kalas, the author has elaborately dealt with the 36 Silpakalas.

SUSHMA KULSHRESHTHA and ILA GHOGH have brought to light *Erotics in Kalidasa*, Vol. IV (Delhi, 2008) which for he first time deals with the complete sixty-four arts in Sanskrit literature. The investigators along with the co-investigators Dr. Pushpa Gupta and Dr. Abha Kulshreshtha have elaborately dealt with all the 64 Kalas with definitions and presented their numerous illustrations from Sanskrit literature. The pecularity of this volume is that it comprises the maiden presentation of 64 arts in the three dramatic presentations of the Kavikulaguru Kalidasa.

The Art of Blissful Living by B.B.Puri (Delhi, 2008) is an interesting book. Living a contended life is an art, a skill, and a technique which every one requires to learn and master in order to achieve mental peace and harmony. These books enlighten the intellect and environment, so that one can enjoy healthy, peaceful and comfortable living within the laws of nature.

III. AYURVEDA & MEDICINE

The ancient science of Ayurveda and Medicine is gaining popularity day by day throughout the world. Consequently more than 100 books pertaining to this science have seen the light of the day during the post two years. For want of time and space, I am mentioning few noteworthy works only.

Ayurvedic Remedies For the Whole Family by Light Miller (Delhi, 2006) (Reprint) is a resource book of universal value for anyone on the journey to self-healing. Light Miller presents enlightened approaches for each stage in the span of human life, pregnancy, birth, childhood, teen years, young adulthood, and the maturing years. All have their challenges and natural solutions. Miller details a variety of common sense, natural and alternative therapies easily available to

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everyone. A special section details seventy-five common illnesses with a complete list of specific diets, herbs, vitamins, minerals, homeopathics and essential oils as well as therapies for each condition's healing.

Additionally, Miller brings to the reader the timeless body-mind techniques of meditation, forgiveness and discovery on one's purpose as the bedrock of all healing.

Ayurveda : Nature's Mesdicine by DAVID FRAWLEY SUBHAS RANADE (Delhi, 2007) (Reprint) contains a full description of Ayurveda on all levels from diet and herbs to yoga and meditation, explaining both Ayurvedic diagnostic and treatment methods. This book is designed as an introduction to /Ayurvedic medicine, both for interested students and for informed lay people. It starts out at a basic level but goes thoroughly into its subject. It contains most but goes thoroughly into its subject. It contains most of the information taught in two years Ayurved programs for foreign students in India, but specially oriented to a Western audience. Through it, the reader will gain a broad overview as well as specific view about this ancient science of life and longevity. The book provides a detailed presentation of all the different branches of Ayurveda and their practical application in daily life. Most importantly, it deals with lifestyle disciplines, including daily, seasonal and yearly practices for optimal health which are the foundation for the Ayurvedic approach to right living.

A concise Introduction of Indian Medicine (La Medicine indienne) (Indian Medical Tradition Series Vol. VIII) by GUY MAZARS, (Delhi, 2006) is a welcome presentation. The Book sets Indian medicine firmly in its historical context and provides a reliable and unbiased survey. Topics covered include : the origin and development of Indian medicine, its place in modern India and the world, and the theoretical and practical aspects of actual medical diagnosis, prognoses and therapy. Mazar's book takes into account the best of

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contemporary scholarship and presents the result in a concise and easily understandable format.

The magical Power of Herbs : An Encyclopedia by Scott Cunningham (Delhi, 2007). The revised and updated fifteenth anniversary edition of an Encyclopedia contains the folklore and magical properties of over 400 herbs. Far from concentrating on esoteric, unobtainable plants, many of those mentioned within are old friends. The magical properties of onions, cashews, apples, rice, lettuce - as well as dill, basil, fennel, garlic and parsley are described. Extensive tables, a cross-references of folk names, glossary and annotated bibliography make this a comprehensive and valuable guide to the practice of magical herbalim.

Changing Minds : Mind, Consciousness, and Identity in Patanjali's YogaSutra and Congnitive Neuroscience by MICHELE MARIE DESMARAIS (Delhi, 2008) is a positive contribution in the field of Yoga, Indology and cognitive neurosciences. It covers Eastern and Western, ancient and modern aspects as well as religion and metaphysics, psychology and epistemology including cultural heritage.

The Secrets of Loving Touch (Delhi, 2007) By gently touching certain body zones, relaxing, activating and euphoretic hormones are released. With a compact exercise program, FRANZ BENEDIKTER in his book shows how, by touching certain trigger zones of the body, we can have a positive effect on the body through the psyche by way of self massage and partner massage, which is much more like tender touching. As proved by the latest scientific findings, touching the skin triggers hormonal reactions. Endorphins bring feelings of happiness increases the willingness to achieve, intensify the vital feeling and heighten sensory perception. This very effective program introduces a new age of tenderness. Above all, tenderness is skin contact, the feeling of warmth and closeness.

A life without stroking is only half a life. We can naturally live without tenderness, but not live happily. People who have not been

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touched tenderly and stroked are less open, sometimes unsociable and lacking in warmheartedness. A healthy person has great longing to be touched. Sensitive touching has a very relaxing effect and is a sensuous experience at the same time.

Madhavanidanam (Delhi, 2004) edited and translated by SUSHMA KULSHRESHTHA is an Ayurvedic text by Madhavakara which deals with diagnosis. It is useful book for physicians and lay people alike.

Other praiseworthy works that deserve special mention are Spiritual Management and Road to Eternity by CHAN BAIDJNATH MISIER (Delhi, 2007), A guie to Ener-based Healing by HOWARDF BATIE (Delhi, 2007), Anatomy and physiology by yogic practices by MAKARAND MADHUṆKAR GORE (Delhi, 2007). The Art of getting well by DAVID SPERO (Delhi, 2007) and Pondering Views on Homeopathy by NIDHI LUTHRA ARORA (Delhi, 2007).

IV. ASTROLOGY & ASTRONOMY

During the past three years, hundreds of books on Astrology, Astronomy and Vedic Mathematics have seen the light of the day. It is very difficult to select books to be mentioned here. However, for a glimpse of the new arrivals in this broad area, I am introducing few works.

Astrology of the seers by DAVID FRAWLEY (Delhi, 2008) (Reprint) is a clear yet comprehensive presentation of Vedic astrology and makes this difficult-to-understand subject clear, practical and relevant. It reveals the deeper implications of the Vedic system in sections on astrology as a spiritual science, astrology and psychology, astrology and Yoga.

Ayurvedic Astrology by DAVID FRAWLEY (Delhi, 2007) unlocks ancient astrological understandings of the human body's inherent weaknesses based on positions of the planets and stars at birth. In doing so, the author guides us to avert sickness by applying detailed

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traditional Vedic remedial measures and then helps us understand the karma behind illnesses when they do manifest. Here, for the first time in a single book, two of India's remarkable gifts to mankind - Vedic knowledge of healing and Jyotish - are interwoven in a tapestry of wellness, providing invaluable tools for professional astrologers, ayurvedic, practitioners and novices of both sciences.

An Astrological Guide to Heal Yourself by Ada Muir (Delhi, 2007) units two of Earth's oldest traditions, herb lore and astrology, in their modern incarnation. The plant kingdom is the foundation for all life. From it we derive our sustenance and find-as herbalist of old maintained-a cure for every ill. Herbal preparations are the oldest medicines in any culture and remain the source for most modern drugs. From the rain forest of Brazil to the mossy rocks of Arcthic, nature provides a wealth of diverse botanicals. Astrology is our oldest system for understanding and organizing our personal and social world. So a rich heritage of astrological factors in human health has been developed.

Prasna Marga : (2 Parts) by B .V. Raman (Delhi,2006) (reprint). The ancient classic deals not only with various aspects of Prasna or Horary Astrology, but also with almost the entire range of the forecasting art-predictive astrology, electional astrology, remedial astrology and the science of indications. This ancient work, in English translation is embedded with copious notes incorporating the author's own experiences on different aspects of life. The book not only endorses the ancient principles of astrology but also extends beyond by giving novel methods of interpretation which are to be found even in such celebrated works as Brihat Jataka.

The Art of Matching Charts by Gayatri Devi Vasudeva (Delhi., 2008) (Reprint) is a complete and comprehensive guide to the intricate art of matching charts. Nowhere in the world except, perhaps, in India have marriages survived lifelong for centuries. This is solely because marriages are made on the basis of astrological factors. For

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the first time ever , this book tells you what actually constitutes matching of charts and how to go about it. It shows you how to avoid charts that show

Other remarkable works that deserves special mention are : *How to judge a Horoscope* by B.V.Raman (Delhi, 2006) (Reprint), *Vedic Mathematics* (3 Vols.) and *Astronomical Application of Vedic Mathematics* by KENNETH R. WILLIAMS (Delhi, 2006) (both Reprints) *The Nakshatras* : *The Lunar Mansions of Vedic Astrology* by DENNIS M. HARNESS (Delhi, 2008) (Reprint) and *Secret of the Pulse* by VASANT DATTATRAY LAD (Delhi, 2007) (Reprint)

V. FLORA AND FAUNA

PLANT SCIENCE AND ANIMAL SCIENCE

Flora and Fauna constitute a very important part of world literature. Many creative works of different languages comprise beautiful references to flora and fauna. Hence, study of this area is a long-felt dessideratum which is fulfilled by the two volumes brought out by the writer of these lines and her co-authors.

Vanajyotsna-Sahasrasaumansi : Flora and Plant Kingdom in Sanskrit Literature (Delhi, 2003) comprising seventy-five panegyrics, poetic compositions , articles and research papers on various aspects of Plant Science, Environment, Sanskrit, Indology and Musicology is a tender presentation by a fast friend Prof. ACHARYA JAGDISH SAHAI and two ardent admirers Prof. SUSHMA KULSHRESHTHA and Dr. ABHA KULSHRESHTHA to their esteemed Shri. Jyotsnamoy Chatterjee a great devotee of Sahitya-Sangita-Kala on the auspicious occasion of his 75th birth anniversary, his amrtamahotsava. This volume is multidimensional in approach and will prove useful to Sanskritists, Indologists, Environmentalist, Florists and Plant Scientists for its penetrating insights into various branches of Sanskrit and Indology.

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Pasupaksisamrajya-Sahasralaksmih : Fauna : Animal and Bird Kingdom in Sanskrit Literature (Delhi, 2005) comprising fifty-six panegyrics, poetic compositions, articles and research papers on various aspects of Fauna : Animal and Bird Kingdom, Environment, Sanskrit, Indology and Musicology is a tender presentation by a sincere guardian Prof. ACHARYA JAGDISH SAHAI KULSHRESHTHA and two ardent admirers Prof. SUSHMA KULSHRESHTHA and Dr. ABHA KULSHRESHTHA to their very loving two family members Manika (Monika) and Dhawal on the occasion of their 30th birthday.

Pasupaksisamrajya- satalaksmih (Manikadhavalotsavagranthah) by ABHA KULSHRESHTHA (Delhi,2007) brings forth in Hindi and Sanskrit various aspects of Fauna : Animal and Bird Kingdom in Sanskrit Literature.

Glossary of Indian Herbs : (*with Botanical Names and Vernacular Synonyms*) by GYAN C. JAIN (Delhi, 2005) classifies over 6000 Ayurvedic, Unani, English and Chinese herbs in a single volume. There is no single book available showing Latin names against the Hindi/Sanskrit names of nearly 6000 herbs. It will be a handy tool in the hands of Ayurvedic/Herbal companies, exporters, importers, traders, consultants and pharmaceutical companies.

Birds in Sanskrit Literature (with 107 Bird Illustrations) by K.N. DAVE (Delhi, 2005) is a monumental research work in ancient Sanskrit literature. The author has restored gaps in lexicons, and removed doubts in the later Sanskrit works about the identity of a very large number of birds of the Indian sub-continent.

VI. EROTICS

EROTICS IN KALIDASA AND BUDDHIST POET ASVAGHOSA

There are few poets in any literature who are perennial source of inspirations to scholars. Deepsikha Kalidasa is one such poet. It is but natural therefore, that some study or the other on him or his works

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should continue appearing every now and then. A few of the publishing houses have also undertaken some important projects. One of these by M/S Eastern Book Linkers, Delhi realtes to the publication of Erotics in Kalidasa in ten volumes. Erotics in Kalidasa and Asvaghosa is a multidimensional interdisciplinary major project approved and supported by University Grants Commision, New Delhi. Prof. Sushma Kulshreshtha is the principal investigator and editor of this project.

Till date the following volumes have seen the light of the day:

1. Erotics in Kalidasa - Vol. I
   Nayakanayikagunalankara, Delhi, 1995.
2. Erotics in Kalidasa - Vol. II
   Kamadasa, Ratibheda, Premavilasa, Delhi, 1998
3. Erotics in Kalidasa - Vol. III
   Samprayoga : Enjoying Bliss, Delhi, 2007
4. Erotics in Kalidasa - Vol. IV
   Catussastikala : 64 Arts, Delhi, 2008
5. Erotics in Sanskrit and English Literature - Vol. I
   Kalidasa and Shakespeare. Delhi, 1996
6. Erotica Indica - Vol. I
   Art of Embrace and Kissing. Delhi, 1996.
7. Erotica Indica - Vol. II
   Art of Nail Marks and Amorous Biting, Delhi, 1999
8. Erotica Indica - Vol. III
   Enjoyment of Bliss in Kalidasa's Kumarasambhava, Delhi, 2007

RADHAVALLABHA TRIPATHI has brought out a new edition of Kamasutra of Vatsyayana (Delhi, 2005). This edition comprises detailed introduction and English translation of the Kamasutra followed by Notes and Appendices.

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VII MISCELLANEOUS

There is no limit of works that fall in this category. In the vast field of Technical Sciences & Fine Arts, works pertaining to different deities, saints, great poets and personalities, Arthasastra, Tantra, Psychology, Pilgrimage, travelogues etc. may also be considered. Few prominent works are mentioned : *The Divine Consort : Radha and the Goddesses of India* by JOHN STRATTON HAWLEY AND DONNA MARIE WULFF (Eds.), (Delhi, 1995, 2007) (Reprint), *The Oracle of Rama : An Adaptation of Prashna of Goswami Tulsidas* by DAVID FRAWLEY (Delhi, 2007) (Reprint), *God is : Selected writings of Sri Chinmoy* (Panaji, Goa, 1997 Reprint), Stories of Indian saints by JUSTIN E. ABBOTT AND NARAHAR R. GODBOLE (Delhi, 2007) (Reprint), The poems of Tukaram by J. NELSON FRASER and K.B. MARATHE (Delhi, 2007) (Reprint), Kabir by MOHAN SINGH KARKI (Delhi, 2008) (Reprint), *Krishnamurti : The Man, the Mystery and the Message* by STUART HOLROYD (Delhi, 2006), *Sayings of J. Krishnamurti* by SUSUNAGA WEERA PERUMA (Delhi, 2007) (Reprint), *Foundations of Indian Culture* by G.C. PANDE (Delhi, 2007) (Reprint), *Tantric Visions of the Divine Feminine*, *The Science and Essence of Srividya* by SWAMI NADANANDA TIRTH (Berkeley, 2002), *Bliss : The Culmination of Detachment* by UPADHYAYA AMAR MUNI (Chennai, 2007) and Many others. I leave it to the discerming connoisseurs to take stock of this category in detail themselves.

Here, I have dealt with at reasonable length some of the prominent works brought out during the past three years in the mentioned areas. It is not practically possible to mention all the works brought out in various fields of Technical Sciences & Fine Arts. Therefore, I am presenting herewith a detailed list of important works brought out in different fields that deserve special notice. I hope, this endeavour of mine will prove useful to scholars, teachers, students and connoisseurs alike.

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NEW PUBLICATIONS DURING - 2005 - 2008

1. Abha Kulshreshtha & Sushma Kulshreshtha Sriranganathasrih : Gems of Law & Dharmasastra : Justice Ranganath Misra Fests-chrift, Delhi, 2006
2. Abha Kulshreshtha, Music Dance and Drama in Buddhist Atthakatha, Delhi 2008
3. Abha Kulshreshtha, Pasupaksisamrajya Satalakmih Dhavala-manikotsavagranthah, Delhi, 2007
4. Albanese, Marilla - Architecture in India, New Delhi, 2004
5. Avadhanulu, R.V.S.S. - Science and Technology in Vedas and Sastras, Hyderabad, 2007
6. Ayyar, C.P.Venkatarama - Town Planning in Early South India, New Delhi, 2004
7. Bandlamudi, Lakshmi - Movements with the Cosmic Dancer : On Pilgrimage to Kailash Manasarovar, Delhi, 2006
8. Balasubramanian, R. Chattopadhyaya D.P. (Ed) Delhi, 2008
9. Bedi Ashok - Path to the Soul, The Union of Eastern and Western Wisdom to Heal Your body, Mind and Soul, Delhi, 2006
10. Bellchambers, Diane - The Definitive Dream Dictionary, Delhi, 2006
11. Bhat, M. Ramakrishna - Fundamentals of Astrology, Delhi, 2007
12. Chaudhari, Amala - Sri Sathya Sai Baba and the Golden Age, Delhi, 2008
13. Chinmoy, Sri - God Is. Panaji, Goa, 1997
14. Chinmoy, Sri - Meditation, Man - Perfection in God - Satisfaction. Panaji Goa, 1989
15. Coward, Harold G. - Goa, David J. - Mantra : Hearing the Divine in India and America, Delhi, 2008
16. Cunningham, Scott - The Magical Power of Herbs : An Encyclopedia, Delhi, 2007

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17. Dagens, Bruno - Mayamatam, Treatise of Housing, Architecture and Iconography (2 Vols.), Delhi, 2007
18. Dalal, Roshen - The Penguin Dictionary of Religion in India, New Delhi, 2006
19. Dasgupta, Surendranath - Yoga as Philosophy and Religion, Delhi, 2007 (Reprint)
20. Frager, Robert - Heart, Self & Soul : The Sufi Psychology of Growth Balance and Harmony, Delhi, 2006
21. Frawley, David - Astrology of the Seers : A Guide to Vedic/ Hindu Astrology, Delhi, 2008 (Reprint)
22. Frawley, David - Neti : Healing Secrets of Yoga and Ayurveda, New Delhi, 2006
23. Frawley, David - Yoga and Sacred Fire : Self - Realization and Planetary Transformation, Delhi, 2006
24. Frawley, David, Ranade, Subhash - Ayurveda : Nature's Medicine, Delhi, 2004 (Reprint)
25. Ghosh, Ranjan K. - Great Indian Thinkers On Art, New Delhi, 2006
26. Gola, S.S. - Experiences in Horary Astrology, Delhi, 1997
27. Gola, S.S. - Experiments in Remedial Measures, Delhi, 2006
28. Gola, S.S. - Significant Mundane Events Through Transit Navamsa, Delhi, 1996
29. Guenther, Herbert-Meditation Differently Phenomenological - Psychological Aspects of Tibetan Buddhist (Mahamudra and Snying-thig) Practices from original Tibetan Sources, Delhi, 2005
30. Guta Abhinava, Singh Jaidev - (Tr.) Paratrisika - Vivarana : The Secret of Tantric Mysticism, Delhi, 2007 (Reprint)
31. Gupta, S.P. & Asthana, Shashi Prabha - Elements of Indian Art : Including Temple Architecture, Iconography & Iconometry, New Delhi, 2007

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32. Halroyd, Stuart - Krishnamurti. Delhi, 2006
33. Handa, Devendra - Tribal Coins of Ancient India, New Delhi, 2007
34. Harihara nanda, Paramahamsa - Kriya Yoga, Delhi, 2006
35. Harness, Dennis M. - The Nakshatra : The Lunar Mansions of Vedic Astrology, Delhi, 2008 (Reprint)
36. Joshi, Anant Kumar - Seed Album of Some Medicinal Plants of India. Jodhpur, 2005
37. Joshi, M. C. - Hand book of Indian Medicinal Plants, Jodhpur, 2007
38. Joshi, M. N. - An Introduction to Ayurveda-Padartha-Vijnana. Dharwar, 2003
39. Kacera, Walter Shantree - Ayurvedic Tongue Diagnosis, Delhi, 2007
40. Kamat, S.D. - Studies on Medicinal Plants &Drugs in "Saraswatinighantuh", Delhi, 2006
41. Khan, Hazarat Inayat - The Dance of the Soul : Gayan Vadan Nartan (Sufi Sayings), Delhi, 2007
42. Kumar, Ravindra & Larsen, Jytte Kumar Larsen - The Kundalini : Book of Living and Dying, Gateways to Higher Consciousness, Delhi, 2007
43. Kumar, Sudhir - Scientific Exposition of 'Ayurveda' : A holistic Medical Science, Chandigarh, 2005
44. Lad Usha and Lad Vasant, Ayurvedic Cooking for Self-Healing, Delhi, 2007 (Reprint)
45. Lad, Vasant Dattatray-Secrets of the Pulse : The Ancient Art of Ayurvedic Pulse Diagnosis, Delhi, 2007 (Reprint)
46. Lele, W.K. - Methodology of Ancient Indian Sciences, Varanasi, 2006
47. Mehta, Rohit - The Science of Meditation, Delhi, 2007

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48. Mercati, Maria - Thai Massage Manual : Natural Therapy for Flexibility, Relaxation and Energy Balance (A Step-by-Step Guide to Traditional Healing Techniques), Delhi, 2005
49. Mihiripenna, Anil - New Instrumental Compositions for North Indian Music, Varanasi, 2007
50. Miller, Light - Ayurvedic Remedies, Delhi, 2006 (Reprint)
51. Mistry, Aban E. - Pakhvaj & Tabla: History, Schools and Traditions, Mumbai, 1999
52. Mistry, aban E. - The parsis and Indian Classical Music : An Unsung Contribution, Mumbai, 2004
53. Muir, Ada- An Astrological Guide to Heal Yourself. Delhi, 2007
54. Nandagopal, Choodamani - Arts and Crafts of Indus civilization (Provincial Art), New Delhi, 2006
55. Nene Y.L., Glimpses of the Agricultural Heritage of India Ed. Secunderabad, 2007
56. Neogi, Dwijendra Nath - Sacred Tales of India, Delhi, 2005
57. Pitman, Vicki - The Nature of the Whole, Holism in Ancient Greek and Indain Medicine (Vol - VII), Delhi, 2006
58. Plazas, Javier - Vyayama Yoga : The Art of Dynamic Breathing, Delhi, 2007
59. Prajnanananda, Paramahamsa - Jnana Sankalini Tantra, Delhi, 2006
60. Puri, B.B. - The Art of Blissful Living, Spiritual Laws of Vedic Philosophy, Delhi, 2008
61. Raina, Piyaray -Socio-Cultural and Religious Traditions of Kashmiri Pandits Alpharett (U.S.A.), 2007
62. Raja, Deepak S. - Hindustani Music : A Tradition in Translation, New Delhi, 2007
63. Raman B.V. - Notable Horoscopes, Delhi, 2007 (Reprint)
64. Raman B.V. - Prasna Marga. (2 Parts), Delhi, 2006 (Reprint)

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65. Raman B.V. - How to Judge a Horoscope (Vol. I), Delhi, 2006

66. Richmond, Farley P. Swann, Darius L. Zarrilli, Phillip B. - Indian Theater, Delhi, 2007 (Reprint)

67. Roychaudhuri, Bimalakanta, The Dictionary of Hindustani Classical Music, Delhi, 2007 (Reprint)

68. Sarma, Bhaiyaram, Prasad, R.C. - (Tr.) The Vivaha: The Hindu Marriage Samskaras, Delhi, 2008 (Reprint)

69. Sastri, S.M. Matesa - Hindu Feasts Fasts and Ceremonies, Delhi, 2005

70. Sathyanarayana, R. - Caturdandiprakasika of Venkatamakhin (Two Volumes), Delhi, 2006

71. Sathyanarayana, R. Chattopadhyaya, D.P. (Gen. ed.) - Karnataka Music As Aesthetic Form, Delhi, 2008 (Reprint)

72. Schmukler, Alan V - A Complete Guide to Homeopathy, Delhi, 2007

73. Schwartz, Susan L. - Rasa - Performing the Divine in India, Delhi, 2008

74. Schweig, Graham M. - Dance of Divine Love : The Rasa Lila of Krishna from the Bhagawata Purana : India's Classic Sacred love story, Delhi, 2007

75. Selva, T - Vastushastra : Indian Feng Shui. Chennai, 2006

76. Sen Gupta, Kaviraj Negendra Nath. Jasrai, Y. T. (Ed.) - The Ayurvedic System of Indian Medicine (3 Vols.), occurring in Charak, Susurta, Bagbhata and Authoritative Sanskrit Works, Ancient and Modern, Delhi, 2006

77. Shankarananda, Swami - The Yoga of Kashmir Shaivism Consciousness is Everything, Delhi, 2006

78. Sharma, Chandrashekhar - Vedic Astrology Demystified,

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Delhi, 2007

79. Sharma, Deo Prakash - Archaeology of Lower Ganga- Yamuna Doab (2 Vols.), Delhi, 2006

80. Sharma, Hari - Freedom From Disease : How to Control Free Radicals, a Major Cause of Aging and Disease, Delhi, 2006

81. Singh, A.P. - Ayurvedic Dictionary, New Delhi, 2006

82. Sircar, D.C. - Studies in Indian Coins, Delhi, 2008 (Reprint)

83. Sithamparanathan, J. - Ramana Maharshi's Philosophy of Existence and Modern Sciences, Delhi, 2008

84. Subramaniam V.K. - Mystic Songs of Meera, New Delhi, 2005

85. Suresh, H.N. - Nakshtra Mandala : Comograph of Constellations. Bangalore, 2004.

86. Thaker, Rasendu & Thaker Lata - Welcome to the world of Artrological Science, New Delhi, 2006

87. Thompson, Richard L. - An Investigation into the Nature of Con sciousness and form: Mechanistic and Non-Mechanistic Science, Delhi, 2007

88. Thompson Richard L. - The Cosmology of the Bhagavata Purana: Mysteries of the Sacred Universe, Delhi, 2007

89. Tirtha, Swami Nadananda - The Science and Essence of Srividya, Berkeley, 2002

90. Udapa, K. N. Prasad R.C. (Ed.) - Stress and its Management by Yoga, Delhi, 2007

91. Unni Krishnan, T. - Institutionalised Teaching System of Karnatac Music, New Delhi, 2006

92. Varad Pande, M. L. Woman in Indian Sculpture, New Delhi, 2006

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93. Waites, Bill - Aura - Reiki, Delhi, 2006

94. Yadav, Rajendra - Sculpture Art of Abaneri : A Paradigm, Jaipur, 2006

95. अवस्थी, श्रीपति- भारत के प्रसिद्ध अभिलेख (मूलपाठ सहित हिन्दी अनुवाद तथा टिप्पणी) दिल्ली- २००७

96. उपाध्याय, कामेश्वर- ज्योतिषशास्त्र (प्रथमभाग), वाराणसी- २००६

97. ओझा, गौरीशंकर हीराचन्द्र- प्राचीन भारतीय अभिलेख, दिल्ली- २००६

98. कछारा, नारायण लाल- जैनधर्म में विज्ञान, नई दिल्ली - २००६

99. झा. सुरकान्त. सं. - अभिनव समुद्रविज्ञान, वाराणसी- २००७

100. ताम्रकार, शिवानी- आधुनिक संस्कृत साहित्य में सौंदर्यशास्त्र की अवधारणा, नई दिल्ली- २००७

101. त्रिवेदी, मृदुला एवं त्रिवेदी टी.पी- कालसर्प योगः शोधसंज्ञान (ज्योतिष जगत् की उर्जस्वल उपलब्धि)- दिल्ली - २००६

102. दुबे, श्यामजीत- सुनामी सूर्य, इलाहाबाद- २००७

103. मिश्र, सुरेशचन्द्र - वास्तुमीमांसा (A Practical Guide to Vastu and is Remedies, Delhi- 2006

104. मिस्त्री, आवान- पखावज और तबला के घराने एवं परंपरायें, मुंबई - २०००

105. रमन, बी. वी. अंसारी जेङ- (अनुवादक) तीन सौ महत्त्वपूर्ण योग, दिल्ली- २००६

106. रानी, अर्चना - संघोल एवं मधुरा की कला, दिल्ली - २००६

107. राव, विनयकुमार- बौद्धकला में नारी, दिल्ली - २००६

108. वर्मा, विष्णुकान्त- सृष्टि-उत्पत्ति की वैदिक परिकल्पना (दो भागों में), दिल्ली - २००८

109. शर्मा, सुरेशचन्द्र - आयुर्वेदाचार्य आयुर्वेदिक उपमार्गीय शल्य चिकित्सा विज्ञान (Science of Ayurvaidic bypass Surgery), भरतपुर - २००७

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FEST SCHRIFTS FELICITATION & PRESENTATION VOLUMES

During the past few years a number of Festschrifts, Felicitation and Presentation volumes have been brought out comprising good papers on one or the other branch of Indology by eminent scholars of India and abroad. Many volumes contain papers related to Technical Sciences and Fine Arts too. Some noteworthy volumes edited by eminent scholars are as follows :

1. Susama-Kalasrih
   Gems of Literarture & Ars
   Prof. Sushma Kulshreshtha Festschrift
   General Editors :
   Prof. Arunoday Jani & Padmashri Prof. Sumati Mutatkar
   Editors: Prof. Chandrakant Shukla, Prof. A.C. Sarangi & Dr. Abha Kulshreshtha and presented to Prof. Sushma Kulshreshtha on the auspicious occasion of the Inaugural Ceremony of Kalidasa Mahotsava held in Mini Auditorium, IMA House, New Delhi on 25th November 2001.

2. Subhasini
   Prof. Dr. Saroja Bhate Felicitation Volume
   Edited by Prof. G.U. Thite, Pune, 2002

3. Pasupaksisamrajya-Sahasralakmih
   Fauna: Animal & Bird Kingdom in Sanskrit Literature
   Manika Dhawal Festschrift
   Principle Investigators & Editors :
   Prof. Sushma Kulshreshtha & Prof. Jagdish Sahai Kulshreshtha
   Editor : Dr. Abha Kulshreshtha, Delhi, 2005 and ceremoniously released on the occasion of the Inaugral ceremony of Kalidasa Mahotsava held in Mini Auditorium, IMA House, New Delhi on 1st December 2004

4. Encyclopaedia of Indian Wisdom
   Padmashri Prof. Satya Vrat Shastri Felicitation Volume
   Edited by Prof. R.K. Sharma, Delhi, 2005

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This is a voluminous volume (1500 pages) comprising 200 papers on different branches of Indology. The eminent contributors stem from twenty different countries of the world.

5. Semusi
Padmabhushan Acharya Baldev Upadhyay Janmsati Grantha
Edited by Dr. Vidya Niwas Mishra, Varanasi, 2004

6. Agnihotra
Studies in Indian Traditions
Prof. Prabhu Dayalu Agnihotri Felicitation Volume
Edited by Prof. K.K. Chaturvedi, R.K. Sharma and Gautam Bhai Patel, Delhi, 2004 and presented to Prof. P.D. Agnihotri at a special function held in Bhopal on 30th October, 2004

7. Siksa -Vasistham
Prof. Shridhar Vasishtha Felicitation Volume
Edited by Ch. N.V. Prasad Rao, Puri, 2004 and ceremonially presented to Prof. S. Vasishtha on his 70th Birthday on 18th February 2005

8. Sriranganathasrih
Gems of Law & Dharmasastra
Justice Ranganath Misra Satabhiseka Festschrift
Edited by Dr. Abha Kulshreshtha & Prof. Sushma Kulshreshtha, Delhi, 2006 and presented to Justice Ranganath Misra on his 80th Birthday on 25th November, 2005 at a special function in Delhi.

9. Sruti-Naivedyam
Dr. Krishnalal Felicitation Volume
Edited by Dr. Pravesh Saxena and presented to Prof. Krishnalal on his 75th Birth anniversary in December, 2006 at a special function in Delhi.

10. Pasupaksisamrajya-Satalaksmih : Dhavalamanikotsavagranthah
Edited by Dr. Abha Kulshreshtha, Delhi, 2007

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11. Srutimahati

    Glory of Sanskrit Tradition

    Prof. Ram Karan Sharma Felicitation Volume

    Edited by Prof. Radhavallabh Tripathi

    General Editor : Prof. V. Kutumba Sastry, Delhi, 2008 and presented to Prof. R.K. Sharma at the Inaugural of XII World Sanskrit Conference at Edinburg in July, 2007.

12. Srijagadisa-Sahasradipasikha

    Flora & Fauna in Dipasikhakalidasa

    Prof. J.S. Kulshreshtha Adhidevotsava Festschrift: To be released on 1st December, 2008 in Delhi.

    Principle Investigator & Editor :

    Prof. Sushma Kulshreshtha

    Editors : Dr. Aruna Mohan & Dr. Abha Kulshreshtha

13. Pasupaksisamrajya-Shasravaibhavi

    Domain of Animal & Bird Kingdom in Sanskrit Literarture

    Dahwal Manika Festschrift

    Investigators & Editors : Prof. Sushma Kulshreshtha, Acharya Jagdish Sahai & Dr. Abha Kulshreshtha, Delhi, expected in 2008

ROLE OF INSTITUTIONS

There are many institutions in the country that are wonderfully serving the cause of Sanskrit in many ways. Some of them are :

1. Rashtriya Sanskrit Sansthan, New Delhi
2. Delhi Sanskrit Academi, Delhi
3. Sahitya Academi, New Delhi
4. Bhandarkar Oriental Research Institute, Pune
5. Deccna college, Pune
6. Oriental Institute, Baroda

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7. Oriental Institute, Mysore
8. Kalidasa Academy of Sanskrit Music and Fine Arts, Delhi

CONFERENCES & SEMINARS

A number of National and International Conferences and Seminars were organized in India and abroad during the last three years. Hundreds of papers on different branches of Indology and Technical Sciences & Fine Artss too by eminent scholars and upcoming scholars were presented and discussed. I want to draw your attention to some conferences and seminars :

1. Wave's Sixth International Conference on 'Vedic Ideas for Global Harmony and Peace in Modern Context', 8th-10th July 2006, University of.Houston, Houston, TX, USA.
2. National seminar on 'Contribution of Women Writers in Sanskrit', 21st and 22nd July, 2006, U.P. Sanskrit Sansthan, Lucknow.
3. Ninety-first International New Thought Alliance Congress, 26th to 29th July, 2006, Arizona
4. Varsamangalotsava, Sanskrit Week and Sanskrit Conversation Camp, 8th to 30th August, 2006, Sanskrit Association, Daulat Ram College, University of Delhi, Delhi.
5. XI Kalidasa Mahotsava and National Seminar on three themes : (i) Kalidasa : A Global Poet (ii) Contribution of Renowned Scholars & Gurus to Sanskrit & Indology in the Twentieth-Twenty-First Century and (iii) Gender Justice & Gender Sensitisation : Ancient & Modern Perspective, December, 1-3, 2006 at Bharati College, St. Stephen's College, University of Delhi and Delhi Sanskrit Academy.
6. Kalidasa Mahotsava & National Seminar on two themes (i) Kalidasa : A Global Poet and (ii) Flora & Plant Kingdom in Sanskrit & Englis Literature, 4th December, 2006, Sanskrit Association, Daulat Ram College, University of Delhi, Delhi.

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7. Eight International Conference on Buddhism and Science, January 15-19, 2007. University of the West Rosemead, California, USA.

8. The School of Vedic Studies of Rabindra Bharati University, Kolkata organised a UGC sponsored seminar on Physical and Astronomical thoughts in Vedic Literature on 21st March, 2007.

9. A three-day National Seminar on Sanskrit in the 21st century was held at Calicut University under the joint auspices of Sahitya Academy, New Delhi and Dept. of Sanskrit on 29-31 May, 2007.

10. XXI International Congress on Ethics, Philosophy and Public Health, 5th to 18th August, 2007. Cardiff. United Kingdom.

11. A three day Seminar 'Mudraloka' was held at the International Centre, Goa from 22nd to 24th November, 2007. The Seminar explored the unexplored knowledge of Mudra in different forms, areas and aspects of life.

12. Kalidasa Academy of Sanskrit Music & Fine Arts organized the XXII Kalidasa Mahotsava and National Seminar at Bharti Collgeg, Delhi Sanskrit Academy and Kamala Nehru College, University of Delhi from 1st to 3rd December, 2007. The themes of the Seminar were (i) Law & Administration in India : Ancient & Modern Perspective (ii) Kalidasa : A Global Poet, and (iii) Indian Literature and National Consciousness. In All, more than 40 research papers were presented. On the theme 'Indian Literature and National Consciousness' 16 papers by famous scholars on the literature in eight different languages, viz. Sanskrit, Hindi, Urdu, Punjabi, Bangla, Marathi, Kannada and English were presented.

13. In the memory of Professor Daya Krishna, the eminent Indian Philosopher, the Centre for Studies in Civilization, New Delhi and Yenching Institute of Chinese Studies, Harvard, USA organized a seminar on Indian and Chinese Philosophical Per spectives on Knowledge, Wisdom and Spirituality from 20th to

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30th December, 2007.

14. A lecture-cum-demonstration was organized for the students of San Diego University, USA at the World Buddhist Centre, New Delhi on 22nd January, 2008. Prof. Sushma Kulshreshtha and Dr. Abha Kulshreshtha delivered an address on 'Sacred Music of India' followed by musical performance by Prof. J.S. Kulshreshtha.

15. The 81st yrs. Celebrations of Sufi Hazarat Inayat Khan were performed from 1st to 6th February, 2008 in Delhi.

16. The Institute of Vedic Vastu and Research Foundation organized an International Conference 'Vastu Panorama 2008' from 15th to 17th February, 2008.

17. Punarnava Ayurveda Trust organized a Conference on 'Ayurveda and Yoga : Where Science Meets Consciousness' at Parmarth Niketan Ashram in Rishikesh, Uttarakhand from 21st to 25th February 2008.

18. All India Sanskrit Conference was organized by Delhi Sanskrit Academy in Delhi from 23rd to 25th February 2008.

19. Dept. of Sanskrit, Dr. H.S. Gaur University, Sagar organized a National Seminar on 'Role of Sanskrit in the New Millennium' from 25th to 27th February, 2008. A paper entitled 'Beautiful Blend of Indian and South East Asian Culture is Sriramakirti-mahakavyam' was presented by Prof. Sushma Kulshreshtha.

20. The Dept. of Ethics, Philosophy and History of Medicine, University Medical Centre organized a course on Suffering, Death and Palliative Care from 28th February to 1st March, 2008 in Nijmegen, Netherlands.

21. International Seminar on Endangered and Indigenous Language was held at the Centre for Applied Linguistics and Translation Studies (C.A.L.T.S.), University of Hyderabad from 1st to 3rd

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March, 2008.

22. The Academy of Yoga and Oriental Studies, Bhubaneswar, Orissa organized a two-day National Conference on 12th and 13th April, 2008 in the Conference Hall, QUAT, Bhubaneswar. Dr. Abha Kulshreshtha participated and presented a paper entitled "Musical Instruments in Valmiki Ramayana" which was highly applauded Prof. Sushma Kulshreshtha was also invited to present a paper on 'Management of Kingdom in Ramayana with special reference to Defence'.

23. The FAPCCI-International Conference on Body, Mind & Soul Expo 2008 was held from 2nd to 4th May 2008 at Federation House, Hyderabad. It brought traditional, ancient and alternative therapies and new age holistic body, mind and soul healing methods on to one platform.

24. World Association for Vedic Studies, Inc. and Hindu University of America, Orlando, Florida organized the 7th International Waves' Conference 'Waves 2008' from 14th to 16th June, 2008 at Orlando, Florida, USA. The theme of the Conference was 'Vedic Heritage for Global Welfare of the Next Generation'.

FORTHCOMING CONFERENCES

25. Under the joint auspices of Kalidasa Academy of Sanskrit Music & Fine Arts and Miranda House, University of Delhi, Varsa-mangalotsava and National Seminar will be held at Miranda House, University of Delhi on 8th August, 2008 (from 10.00 a.m. to 4.00 p.m.). The theme of the Seminar is 'Gems of Modern Sanskrit Literature' and 'Nationalism and Indian Literature'.

26. Under the joint auspices of Kalidasa Academy of Sanskrit Music & Fine Arts an 'Adhidevotsava' and a musical evening will be held at Hotel Mohan, Ashok Vihar, Delhi on 8th August, 2008 (from 7.00 to 11.00 p.m.) to celebrate the 88th birth anniversary of a renowned musician and musicologist, Prof. J.S. Kulshreshtha.

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On this occasion Dr. Kulshreshtha will present musical renderings composed in rainy season ragas. An autobiographical volume entitled 'Sangityatra - Rasajhari : Bliss of Musical Journey' com posed by Prof. J.S. Kulshreshtha himself and edited by his daughters Prof. Sushma Kulshreshtha and Dr. Abha Kulshreshtha is expected to see the light of the day and ceremonially released.

27. The European Society for Philosophy of Medicine and Health Care and the Centre for Ethics, University of Tartu will organize the XXIInd International Conference on 'European Bioethics in a Global Context' from 20th to 23rd August, 2008.

28. Under the auspices of Kalidasa Academy of Sanskrit Music & Fine Arts the three-day XIII Kalidasa Mahotsava and National Seminar will be held from 1st to 3rd December, 2008 in Delhi. The themes of the Seminar will be 'Glimpses of Modern Sanskrit Literature' and 'Sixty-Four Arts in Indian Literature'.

29. The 23rd European Conference on Philosophy of Medicine and Health Care : Sources and Perspective of Bioethics will be held at Tubingen, Germany from 19th to 22nd August, 2009. This Conference will be organised by the European Society for Philosophy of Medicine and Healthcare, the Institute for Ethics and History of Medicine and the Interdepartmental centre for Ethics in Sciences and Humanities. University of Tubingen. The programme of the conference includes plenary sessions as well as parallel sessions. Persons wishing to present papers at the conference are invited to submit their abstracts before 1st January, 2009.

AWARDS & LAURELS

A number of renowned scholars, Indologists and Sanskritists have been conferred with various awards, laurels, etc. for their meritorious services rendered to the field of Sanskrit and Indology. Some deserve special mention here :

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1. Prof. K. V. Sarma has been conferred with the prestigious title of Vedasri by the Nada Vidya Adhyayana Kendra, Banglore and the World Association for Vedic Studies, USA on 18th March, 2004. Prof. K.V. Sarma has been awarded with the title Vachaspati by Rashtriya Sanskrit Vidyapeeth, Tirupati. Prof. Sarma has served the cause of Sanskrit and Indology for sixty years and has put forward a prolific literary output of over 100 books and over 400 research papers and articles in various branches.

2. Prof. Jagdish Shahai Kulshreshtha, an eminent musician and mu sicologist was felicitated in Limca Book of Records - 2002, 2003, 2004 and 2006 (Four times). He has composed, written and published 135 books on Indian Music from 1943-2003 in English, Hindi, Urdu, Punjabi and Sanskrit. Prof Kulshreshtha has also directed a three hour-long audio musical cassette of Kalidasa's Meghadutam. He has also been awarded a Puraskara by U.P. Sanskrit Sansthan, Lucknow on his book Devastotra - Jyotsnamriam for year 2000.

3. Prof. Sushma Kulshreshtha has been conferred with the prestigious President of India Certificate of Honour Award declared on the eve of Independence Day, 2004. She is the youngest penwomen ever to receive this award. Prof. Sushma Kulshreshtha was felicitated with Banabhatta Sammana of U.P. Sanskrit Sansthan, Lucknow conferred on her by the Hon'ble Governor of U.P., Pt. Vishnukant Shastri at a glittering function held on 22nd August, 2002. Dr. Sushma Kulshreshtha Hon. Director, Kalidasa Academy of Sanskrit Music & Fine Arts featured in Limca Book of Record - 2002, 2003, 2004 and 2005 (Four times). She has composed, written and published 80 books on Indology and Musicology. She has also written, edited and published eleven volumes on the world-acclaimed poet Kalidasa. Delhi Sanskrit Academy declared an award on her work in Sanskrit entitled 'Sanskrtasahitye Jalavijnanam' in December,

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2002. Dr. Sushma Kulshreshtha has been conferred with the Lifetime Achievement Award, (Visista Vidvan Sammana) by U.P. Sanskrit Sansthan, Lucknow on 21st July, 2006 and lifetime Achievement Award Sanskrit - Sahitya Seva Sammana of Delhi Govt. on 24th March, 2007.

4. Dr. Abha Kulshrshtha has been awarded with Sanskrit Sahitya Visesa Puaskara by Uttar Pradesh Sanskrit Sansthan, Lucknow on her work Buddhist Atthakatha : A Musicological Appraisal at a glittering function in Lucknow on 21st July, 2006.

OBITUARY

Let us now pay homage to the recently departed souls of savants whose scholarly contribution in the field of Technical Science & Fine Arts and Indology would continue to be remembered for ever. Some of them are :

Prof. Ramesh Sharma, Prof. Peter Della Sentina, U.G. Krishamurti, Prof. Colette Caillat, Prof. Munish Chandra Joshi, Dr. L.M. Singhavi, Prof. A.C. Swain, Prof. G.V. Tagare, Prof.Daya Krishna, Maharshi Mahesh Yogi, Dr. K. Meenakshi, Prof. Ram Murti Sharma and Prof. P.D. Agnihotri.

RESUME

It should be seen from the above survey of recent work done and publications issued, that while there is profusion, there is not any order or regularity in production, either with regard to the importance of the work or the urgency of its publication. To be sure, in this field of research, which is dominated by individual preference, it is neither desirable nor feasible to exert much control. All the same, to identify Regional or National requirements and prepare time-bound schemes could bring about more agreeable and well-formed end-products than individual haphazard undertakings. Towards formulating such National

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Schemes I would like to draw the attention of the authorities to certain important aspects of research which require immediate attention in the field of Technical Sciences & Fine Arts.

The first is the need for a band of scholars who can edit and publish material relating to the Technical Sciences and the Arts in India. While there are manuscripts, catalogues which list primary material, authentic texts on either architecture, sculpture, painting, music and dance are few and far between. Even less are the texts on the Technical Sciences. The Conference may like, first and foremost, to stress the need for bringing out a bibliography of primary material on the Technical Sciences and Arts and also stress upon the Oriental Institutes to give priority to the publication of primary material.

Another very important need in this field is the necessity to have a viable technical terminology which would be applied by scholars in critical writing on the Arts, At the moment, there is much confusion on using English equivalents for Sanskrit terms; as a result there is a lack of communication amongst the scholars to objective terms. Either a small dictionary or a Thesaurus of technical terms which are used in different Indian arts may be evolved.

A third important area which needs to be stressed in the field of critical scholarship is to promote studies in the inter-relationship of the Indian Arts so as to lay bare the intrinsic holistic world-view contained in the artistic traditions. Also, other inter-disciplinary studies should be undertaken especially with a view to interlinking the development in the sciences and the artistic expression in India.

In the end, I take this opportunity to record my gratitude to several friends, scholars and disciples who extended their co-operation and help by supplying me particulars about their work as well as the work done by other scholars and institutions. Among these. I might specifically mention Prof. Sushma Kulshreshtha, Ms. Shikha Dutta, Dr, Anju

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Bala, Dr. Shashi Sharma and Shri Harshvardhan Rishi. Lastly, I thank you all most sincerely for soliciting your kind co-operation and patience hearing and adieu good bye till we all meet again in the XLV session with prayer to Almighty for long life and prosperity to AIOC and all of you :

Sarve bhavantu sukhinah sarve santu niramayah
Sarve bhadrani pasyantu ma kascid duhkhabhag bhavet

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MODERN SANSKRIT SECTION

Presidential Address

By

Prof. Hari Datt Sharma

अनेक सहस्त्राब्दियों से अपनी गौरवमयी यात्रा करता हुआ संस्कृत-काव्य आज इक्कीसवीं शताब्दी तक पहुँचा है। उन्नींसवीं शताब्दी से आरंभ कर आज तक का लगभग दो सौ वर्षों का काल संस्कृत-साहित्य का आधुनिक काल है। इस कालखंड में संस्कृत का सर्जनात्मक साहित्य महाकाव्य, लघुकाव्य, गीतिकाव्य, नाटक, उपन्यास, कथासाहित्य, लघुकथा, एकाङ्की रूपक आदि विभिन्न धाराओं में प्रस्फुटित होकर प्रवाहित हुआ है। संस्कृत-काव्य में अपने युग का प्रतिबिम्बन पर्याप्त रूप से परिलक्षित होता है। परतंत्रता के विरुद्ध १८५७ में हुआ विप्लव, प्रथम विश्वयुद्ध, द्वितीय विश्वयुद्ध की उथल-पुथल और फिर भारत में अंग्रेजी सत्ता के विरुद्ध चल रहे भीषण स्वतंत्रता संग्राम का पूरा प्रभाव संस्कृत-सर्जना पर पडा। शिवाजी, महाराणा प्रताप, रानी लक्ष्मीबाई, विवेकानन्द, दयानन्द, गुरुगोविंद सिंह, महात्मा गांधी, सुभाषचन्द्र बोस, पटेल, नेहरू जैसे स्वतंत्रता-संग्राम के सेनानायकों के उदात्त चरितों और क्रियाकलापों ने संस्कृत-साहित्य-सर्जन के लिए प्रभूत विषयवस्तु प्रदान की। एक ओर साम्राज्यवाद एवं अधिनायकवाद के विरुद्ध बिगुल बजता रहा तो दूसरी ओर राष्ट्रभक्ति का शंखनाद भी होता रहा।

स्वातंत्र्योत्तर संस्कृत-साहित्य स्वातंत्रपूर्व वैश्विक परिदृश्य की पृष्ठभूमि पर रचा गया है। इस साहित्य में एक ओर राष्ट्रभक्ति हिलोरें लेती हुई दिखाई पडती है तो दूसरी ओर भारतदेश के सामाजिक जीवन की समस्याओं और कुप्रथाओं पर साहित्यकारों की लेखनी चलती दिखाई पडती है। कुरीतिग्रस्तता, दहेजप्रथा, नारी-उत्पीडन, शोषण, भ्रष्टाचार, साम्प्रदायिक विवाद, आतंकवाद, जैसी सामाजिक समस्याओं को संस्कृत-साहित्यकारों ने विषय बनाया है तो जीवन की विसंगतियों एवं विडम्बनाओं को भी रेखाङ्कित किया है, साथ ही राजनीति के खोखलेपन एवं राजनेताओं के आडंबरों पर तीखे व्यंग्य भी लिखे हैं। वर्तमान संस्कृत-साहित्य समकालीन संवेदनाओं का साहित्य है। आधुनिक समाज की विकृतियों पर चोट करते हुए कविवर रामकरण शर्मा कहते हैं-

शङ्कर सङ्करमपनय निदानमासां समाजविकृतीनाम्।
भाभूद् बकोऽत्र धवलो मा भूत् कुटिलः क्वचित् शृङ्गः॥

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वैज्ञानिक विकास से उत्पन्न विषमताओं की ओर ध्यान केन्द्रित करते हुए गीतकार श्रीनिवास रथ कहते हैं-

विज्ञाननौका समानीयते
ज्ञानगङ्गा विलुप्तेति नालोक्यते।

आधुनिक युग की विसंगतियों पर चोट करते हुए कविवर राजेन्द्र मिश्र कहते हैं-

मूषिकस्तर्जति विडालं विश्वसिहि बन्धो
फलति शाखोटो रसालं विश्वसिहि बन्धो।
राजसत्तालुब्धकः पुरुषः स एव गजः
योऽक्षमो भेत्तुं मृणालं विश्वसिहि बंधो॥

गरीबी और भूख जैसे विषयों पर राधावल्लभ त्रिपाठी ने यथार्थ की भूमि 'रोटिकालहरी' कविता लिखी -

किं सुवर्णस्य पात्रैस्तथा राजतैः
किं तथा मण्डितैरासनैर्विष्टरैः।
धुक्षिता तूदरे रे बुभुक्षा यदा
स्वाद्यते स्वे कराग्रे धृता रोटिका॥

आज के युग की विकराल समस्या दहेज प्रथा को लेकर संस्कृत में नाटकों और गीतों की बाढ आ गई। दहेज प्रथा पर लिखा गया मेरा नाटक **'वधूदहनम्'**, साथ ही यह गीत बहुत प्रसिद्ध एवं प्रभावी हुआ-

नवयुगे नवमान वा रे!
का दशेयं सुविपरीता
दहति दहनेऽद्यापि सीता!
ज्वलति दहनेऽद्यापि सीता!!

राष्ट्रभक्ति एवं देशप्रेम से संबंधित काव्यों की संस्कृत में झड़ी लग गई। यज्ञेश्वर शास्त्री का **'राष्ट्ररत्नम्'**, अप्पाशास्त्री राशिवडेकर का **'पञ्जरबद्धशुकः'**, विधुशेखर भट्टाचार्य का **'भारतभूमिः'** क्षमाराव का **'स्वराज्यविजयः'** एवं **'सत्याग्रहगीता'**, प्रभुदत्त शास्त्री का **'राष्ट्रध्वजामृतम्'**, महादेव शास्त्री का **'भारतशतकम्'**, श्रीधर भास्कर वर्णेकर का

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'**स्वराज्यविजयम्**', रेवाप्रसाद द्विवेदी का '**स्वातंत्र्यसंभवम्**', रमाकान्त शुक्ल का '**भाति मे भारतम्**' आदि काव्य राष्ट्रभक्ति में डुबोकर रचे गये हैं।

राष्ट्रीय चेतना से आगे संस्कृत-कविता अन्तर्राष्ट्रीय चेतना की ओर बढ़ी। विश्व-परिदृश्य की नई विचारधाराओं पर संस्कृतकवि ने लिखना आरंभ किया। साम्यवादी विचारधारा के प्रभाव से पद्म शास्त्री का '**लेनिनामृतम्**' तथा केवलानन्द शर्मा का '**लेनिनकुसुमाञ्जलिः**' काव्य प्रकाश में आया। शिवदत्त शर्मा चतुर्वेदी ने '**कार्लमार्क्स शतकम्**' तो मोहनलाल पांडे ने खाड़ीयुद्ध को लेकर '**पत्रदूतम्**' लिखा। जर्मन नाट्यकार को विषय बनाकर रघुनाथ प्रसाद चतुर्वेदी ने '**मैक्सिम्गोर्कपिञ्चशती**' की रचना की। स्वातंत्र्योत्तर काल में एक नये प्रकार का काव्य सामने आया, जिसे हम 'वैदेशिक-यात्रावृत्तविषयक काव्य' कह सकते हैं। अनेक संस्कृतज्ञ भारतीय विद्वानों की बाहर के देशों में जो शैक्षणिक-सांस्कृतिक यात्राएँ हुई, उन-उन देशों के अनुभवों पर उन्होंने काव्य लिखे और इससे संस्कृत-कविता में नवीनता आई। इस तरह की काव्ययोजना के प्रमुख निदर्शन हैं- टी. वी. परमेश्वर अय्यर के '**स्विस्-देशे प्रकृतिवर्णनम्**' तथा '**जर्मनीयात्रावर्णनम्**', सत्यव्रत शास्त्री के '**शर्मण्यदेशः सुतरां विभाति**' तथा '**थाईदेशविलासम्**', राजेन्द्र मिश्र ने '**बालीप्रत्यभिज्ञानशतकम्**', रमाकान्त शुक्ल का '**भाति मौरीशसम्**' ओम् प्रकाश पांडेय के '**रसप्रिया पेरिसराजधानी**', दिगंबर महापात्र का '**रशियाशतकम्**' आदि। थाईलैण्ड की रामायण '**रामकियेन**' की कथा पर रचा गया सत्यव्रत शास्त्री का '**रामकीर्तिमहाकाव्यम्**' भी एक उल्लेखनीय रचना है। इस परंपरा में मेरे कतिपय गीत जैसे '**योरोपीयम्**' '**पेरिसनगरीयम्**' '**थाईभूमिरियम्**', '**नवसंसारं कारं कारम्**' आदि गीत लोकप्रिय हुए हैं। इन यात्राओं के प्रसंग में कवियों की जो विमान यात्राएँ हुईं, उनके अनुभवों को भी काव्यबद्ध किया और संस्कृत में एक नये प्रकार के काव्य '**विमानकाव्य**' की अवतारणा हुई।

स्वातंत्रोत्तर संस्कृत-कविता में विचारों की उदारता एवं सहिष्णुता के दर्शन होते हैं। एक ओर इसमें अपनी पौराणिक परंपरा से बाहर निकलकर ईसा मसीह के जीवन पर '**क्रिस्तुभागवतम्**' (पी. सी. देवसिया) जैसे महाकाव्य एवं '**यीशुचरितम्**' (वनेश्वर पाठक) जैस काव्य की रचना का सूत्रपात हुआ तो दूसरी ओर सत्यव्रत शास्त्री जी ने '**बोधिसत्त्वचरितम्**' और '**गुरुगोविन्दसिंहचरितम्**' जैसे महाकाव्य रचकर बौद्धधर्म एवं सिक्खधर्म के काव्यों की अवतारणा की। आधुनिक संस्कृत-कवियों में युगधर्मानुरूप

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पौराणिक चरित्रों में भी परिवर्तन कर उनका नया स्वरूप उपस्थापित किया। सीता-निर्वासन प्रसंग पर लिखे गये दो महाकाव्यों- रेवाप्रसाद द्विवेदी कृत **'सीताचरितम्'** तथा अभिराज राजेन्द्र मिश्रकृत **'जानकीजीवनम्'** में सीता के एक नितान्त नवीन चरित्र को प्रस्तुत किया गया है।

स्वातंत्र्योत्तर काल की सबसे विकराल समस्या आतंकवाद को संस्कृत-कविता अन्तस्तल में अनुभूत किया और उस पर पर्याप्त शंखनाद किया। आतंकवाद पर **'कश्मीरक्रन्दनम्'** (बद्रीनाथ कल्ला) तथा **'आक्रन्दनम्'** (हरिदत्त शर्मा) जैसे नाटक लिखे गये। आतंकवाद के विरुद्ध संस्कृत-कविता का अभियान प्रवर्तमान रहा। जब ११ सितंबर, २००३ को अमेरिका पर आतंकवादी हमला हुआ तो तुरंत मधुसूदन पेन्ना की कविता **'नरमेधः'** तथा रेवाप्रसाद द्विवेदी की कविता **'विधेर्होमो निषेधानले'** तुरंत प्रतिक्रिया में सामने आईं। जब भारतीय संसद् पर आतंकवादी हमला हुआ तो हरिचन्द्र रेणापुरकर की कविता-प्रतिक्रिया अविलंब हुई।

स्वातंत्र्योत्तर संस्कृत-कविता में एक ओर तो 'नव गति नव लय ताल छंद नव' के साथ गीतिविधा ने अपना सुसमृद्ध रूप प्राप्त किया तो दूसरी ओर कविता छन्द के बंध से विनिर्मुक्त होकर अपने नये पथ खोजने लगी। एक ओर नये-नये छन्दों में कोमल भावों के गीत भी लिखे गये तो दूसरी ओर बच्चूलाल अवस्थी और जगन्नाथ पाठक जैसे कवियों ने उर्दु गजल की भावभङ्गिमा को संस्कृत-कविता में उतार दिया। इस नई धारा को लेकर संस्कृत-कवियों ने व्यंग्य की तीखी और मीठी मार मारी। उदाहरण के लिए पं. बच्चुलाल अवस्थी की केवल एक गजलगीति की ये पंक्तियाँ द्दष्टव्य हैं-

पिका मौनं भजेरन् मासि वासन्ते कथङ्कारम्।
शरः शाकुन्तलः सिद्धयेन्न दुष्यन्ते कथङ्कारम्॥
सहेला हावभावा विभ्रमा इन्द्रायुधीयन्ते।
निराकाश्चमत्कारा न सह्यन्ते कथङ्कारम्॥

इस गीतधारा की विपरीत दिशा में छन्दोमुक्त निर्बंध काव्यधारा भी इसी शती के उत्तरार्ध के उत्तरार्ध में बहने लगी। देवदत्तभट्टी, केशवचन्द्र दाश, व्योमशेखर और हर्षदेव माधव जैसे कवियों ने छन्दोमुक्त शैली में आधुनिक समाज की चेतना को काव्यबद्ध किया। कविवर माधव ने जहाँ हाइकू और तान्का जैसे जापानी छन्दों में नितान्त नये बिम्बविधान

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एवं अप्रस्तुत विधान प्रयुक्त किये वहीं उन्होंने वैश्विक संदर्भों में वास्तववाद, परावास्तववाद, धनवाद, बिम्बवाद जैसे नये प्रयोग किये। परमाणु बम विभीषिका पर कवि कहता है-

बुद्धस्य भिक्षापात्रे निमज्जितमस्ति अणुबोम्बदग्धं नगरम्।

जहाँ तक आधुनिक संस्कृत-गीतिकाव्य का प्रश्न है, मेरी धारणा है बीसवीं शताब्दी का समापनकाल संस्कृत नवगीत-परंपरा का उत्कर्षकाल है। या यों कहिए विगत तीन दशकों का काल संस्कृत नवगीतविधा का स्वर्णकाल है। संस्कृत का आधुनिक गीत ही बंकिमचन्द्र चटर्जी के भारतमाता के वंदनागीत **'वन्देमातरम्'** से आरंभ हुआ था और वही बाद में भारतीय स्वातंत्रता-संग्राम का प्रेरकगीत बना था। यह नवगीत जानकी बल्लभ शास्त्री की **'निनादय नवीनामये वाणि वीणाम्'** जैसी वाणी-वंदना भी स्वरलहरी में फूट पड़ा था। यही गीत श्रीधर भास्कर वर्णेकर की **'राम-संगीतिका'** और **'कृष्णसंगीतिका'** में दिखाई पड़ा था। इसी नवगीत परंपरा में गीत-रचना करने वाले कवियों के गीतों में आधुनिक युग की संवेदनाएँ भरी हैं, पर उनका छन्दोविधान नितान्त नवीन है, लय सन्तरण कविकल्पित है। ये समस्त गीत नवोद्भावित मात्रिक छन्दों में निबद्ध हैं। वे या तो गीतकार के आत्मगुंजन से उद्भासित नवीन लय में निबद्ध हैं अथवा किसी अंचल के लोकगीत की लय के अनुरणन पर रचित हैं। वे प्रायः ध्रुवा से युक्त हैं, जिस पर आकर हर बार छंदबंध टिकता है। तथा उनमें प्रायः अन्त्यानुप्रास का प्रयोग हुआ है। संस्कृत भाषा का माधुर्य लोकगीत के लय से मिश्रित होकर मधुरतर रूप धारण कर द्विगुणित आनंद प्रदान करता है मेरी गीतरचना भी इसी नवगीतधारा की रचना है जीवनपथ पर सञ्चरण करने वाले इस भावप्रवण, संवेदनशील जन में, देश या विदेश में जो जो अनुभव किये वे सब इन संस्कृत-गीतों के रूप में अभिव्यक्त हुए हैं। मेरी दृढ धारणा है कि निश्चित रूप से आज की संस्कृत-कविता न तो अब पारंपरिक पुरानी मात्र रह गई है और न केवल भारत की सीमा में सिमट जाने वाली रह गई हैं देश और काल दोनों की सीमाओं को लाँघकर वह आधुनिक और वैश्विक हो गई है। वह अभिनव विश्वमानव एवं नवीन विश्वसंस्कृति के निर्माण की ओर अग्रसर है। वह कविता अब बीसवीं शताब्दी को उत्तीर्ण कर इक्कीसवीं शताब्दी की द्वारभूमि पर पहुँच गई है और कालगति एवं युगधर्म के अनुरूप बनते बदलते सामाजिक-सांस्कृतिक प्रतिमानों के साथ परिस्फुरित हो रही है।

आधुनिक संस्कृत साहित्य का परिमाण बहुत विशाल है। एक ओर इसमें विधाओं की विविधता है तो दूसरी ओर साहित्य-सर्जना की विपुलता। केवल महाकाव्यों की

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सर्जना का आकलन करें तो पायेंगे कि मध्यवर्ती काल में महाकाव्य-सर्जना की गति अवश्य कुछ मंद पडी, पर उन्नीसवीं शताब्दी से महाकाव्यों की रचना फिर बलवती होती चली गई। विगत दो शताब्दियों में पौराणिक वृत्त, राष्ट्रभक्ति, महापुरुषचरित इन तीन प्रमुख विषयों को लेकर सैकड़ों महाकाव्य लिखे गये और 'शिवराज्योदयम्', स्वातंत्र्यसंभवम्' 'भीष्मचरितम्' जैसे महत्त्वपूर्ण महाकाव्य सामने आये।

आधुनिक काल की संस्कृत-साहित्य-सर्जना में नाट्यविधा में अद्‌भुत रूप परिवर्तन दृश्यमान हुए। स्वातंत्र्यपूर्व एवं स्वातंत्र्योत्तर दोनों कालखंडों में प्रभूत रूपक साहित्य की सर्जना हुई और मूल शंकर याज्ञिक, जग्गू बकुल भूषण, यतीन्द्र विमल चौधुरी, रमा चौधुरी जैसे बडे रूपककार समक्ष आए। रूपकों की कथावस्तु समय के अनुसार बदली। स्वतंत्रता संग्राम, राष्ट्रप्रेम एवं सामाजिक समस्याओं को लेकर सर्वाधिक रूपक लिखे गये । बडे नाटकों के अतिरिक्त एकांकी रूपकों एवं रेडियों रूपकों की बाढ़ आ गई। धीरे-धीरे अर्थोपक्षेपक जैसे पारंपरिक नाट्यप्रयोग विलुप्त होते गये, भाषा में सरलता-सहजता आ गई और शैली युगधर्मानरूप नवीन रूप धारण कर प्रस्तुत हुई।

आधुनिक काल में गद्यसाहित्य भी पद्य साहित्य से कम समृद्ध नहीं हुआ। यद्यपि उपन्यास संस्कृत-काव्यशास्त्र द्वारा अनुमोदित विधा नहीं है, पर आधुनिक काल में अम्बिकादत्त व्यास ने **'शिवराजविजय'** जैसी रचना कर आधुनिक संस्कृत-उपन्यास की अवतारणा की। संस्कृत में उपन्यासों की परंपरा चल पडी। कलानाथ शास्त्री का **'जीवनस्य पृष्ठद्वयम्'**, रामजी उपाध्याय का **'द्वासुपर्णा'**, श्रीनाथ हसूरकर के 'अजातशत्रु', 'सिन्धुकन्या', 'प्रतिज्ञापूर्ति' एवं 'दावानल' उपन्यास, विश्वनारायण शास्त्री का 'अविनाशी' मोहनलाल पांडेय का 'पद्मिनी', रामकरण शर्मा के 'सीमा' एवं 'रयीश' आदि उपन्यास विख्यात हुए। आधुनिक युग के केशवचन्द्र दाश ने संस्कृत उपन्यासविधा को, नवीन रूप प्रदान कर क्रान्तिकारी कार्य किया है और अपनी विशिष्ट शैली में उन्होंने 'तिलोत्तमा' 'शीतलतृष्णा' आदि सोलह उपन्यास संस्कृत जगत् को दिये हैं।

उपन्यास की भाँति कथा-साहित्य ने भी नितनए रूप धारण धारण संस्कृत-साहित्य की श्रीवृद्धि की है। संस्कृत पत्रिकाओं से मूलतः आविर्भूत होने वाला संस्कृत-कथा-साहित्य शनैः शनैः स्वतंत्र कृतियों के रूप में आ गया। दीर्घ कथाओं के बाद लघु कथाओं का प्रचलन बढने लगा। लघुकथा, टुप् कथा, पुटकथा, स्पशकथा, व्यंग्यकथा, हास्यकथा आदि नवीनतम शिल्पों में प्रकट होने लगी। ललित निबंध एवं यात्रावृत्त ने भी साहित्यरचना

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क्षेत्र में स्थान पाया। इस तरह आधुनिक संस्कृत-साहित्य विविध धाराओं में प्रवाहित हो रहा है।

आधुनिक संस्कृत-साहित्य को प्रचारित-प्रसारित करने में संस्कृत-पत्रकारिता का प्रभूत योगदान है। आज भारत के विभिन्न अंचलों से प्रकाशित होने वाली संस्कृत-पत्रिकाओं में रचनात्मक साहित्य के विविध रूपों के दर्शन हो रहे हैं। 'संस्कृत-प्रतिभा', 'दूर्वा', 'अर्वाचीनसंस्कृतम्' जैसी संस्कृत-पत्रिकाओं ने आधुनिक संस्कृत-साहित्य को समाज के समक्ष रखा है, तो वहीं 'दृक्' जैसी पत्रिका ने आधुनिक संस्कृत-साहित्य की स्तरीय एवं सर्वाङ्गीण समीक्षा प्रस्तुत कर उसे एक बडा मंच प्रदान किया है। आधुनिक संस्कृत-साहित्यसर्जना के साथ-साथ समीक्षण से श्रीवृद्धि प्राप्त कर रहा है, अनुसंधान और संगोष्ठी-समायोजन से उसकी अनुदिन अभिवृद्धि हो रही है। अतीत एवं वर्तमान की भाँति उसका भविष्य भी उज्ज्वल प्रतीत हो रहा है।

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MANUSCRIPTOLOGY SECTION

Presidential Address

By

Prof. Sheikrishan Sharma

हस्तलिखित ग्रन्थ राष्ट्र के प्राचीन इतिहास, संस्कृति, कला और साहित्य से संबंधित तथ्यों को सुरक्षित और प्रकाशित करने वाले महत्त्वशाली प्रलेख हैं। इन्ही प्रलेखों में भारतीय पंडितों की प्रखर प्रज्ञा और गूढ शास्त्रीय चिन्तन के साथ-साथ ऐतिहासिक घटनाओं और प्राचीन वंशावलियों का परिचय सुरक्षित मिलता है। इस प्रकार हस्तलिखित ग्रन्थ राष्ट्र की अमूल्य संपदा और अतीत की धरोहर हैं।

हस्तलिखित ग्रंथों के इसी महत्त्व को रेखांकित करते हुए भारत सरकार के संस्कृति मंत्रालय द्वारा फरवरी २००३ में नेशनल मिशन फार मैन्युस्क्रिप्ट्स की स्थापना की गई। इस संस्थान ने देशभर की संस्थाओं में उपेक्षित पडी हुई हजारों पाण्डुलिपियों के सरंक्षण, परिरक्षण और सूचीकरण के साथ-साथ संपादन और प्रकाशन का अभियान चलाकर एक अभिनव युग का सूत्रपात किया है। प्रस्तुत आलेख में पाण्डुलिपियों के संरक्षण और संपादन में योगदान देने वाली प्रमुख संस्थाओं का संक्षिप्त परिचय दिया जाना अभिष्ट है।

एशियाटिक सोसाईटी ऑफ बंगाल, कलकत्ता

१७५७ ई. में प्लासी के युद्ध के बाद शान्ति हो जाने पर १७८४ ई. में इस सोसाईटी की स्थापना की गई। सुप्रीम कोर्ट, कलकत्ता में ही सोसाईटी का अभिवेशन चलता था। श्री मृत्युञ्जय तर्कालंकार भट्टाचार्य जैसे श्रुतधर विद्वान् इसमें सक्रिय भागीदार होते थे। सोसाईटी सदस्यता के लिए अठमासी अथवा कोई हस्तलिखित ग्रन्थ देने की शर्त थी।

अब इस संस्था में लगभग ४३००० हस्तलेख है। Hodglson (हाडसन) कलेक्शन भी इसी का अंग है। जिसमें दुर्लभ ग्रंथ हैं। हंगरी के विद्वान Csoma D Coros (सोमा डी कोरोस) तिब्बत से अनेकों हस्तलेख लाए थे, जो तिब्बती संग्रह में हैं। पालिभाषा के हस्तलेख सिंहली आदि लिपि में लिखित हैं। कुब्जिकातंत्र का हस्तलेख सबसे प्राचीन है और विश्वभर में इसकी दूसरी पुस्तक नहीं है।

दूसरा दुर्लभतंत्र सिद्धयोगीश्वरीमत है, जो शाक्त तंत्र है। नेवारी लिपि में लिखित यह हस्तलेख नेपाल से प्राप्त हुआ है और अभी तक अप्रकाशित है। प्रज्ञापारमिता बौद्ध तंत्र

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है। यह सचित्र है। इसमें ५२-५३ रंगीन चित्र हैं। यह भी दुर्लभ हस्तलेख है। शाहजहाँ के हस्ताक्षरों से युक्त बादशाहनामा तथा मंगोल देश के राजा चंगेज खान के जीवनवृत्त से संबंद्ध परसियन हस्तलेख भी महत्त्वपूर्ण है। औरंगजेब के हाथ से लिखी गई कुरान की प्रतिलिपि भी महत्त्वपूर्ण प्रलेख है। प्रोफेसर राजेन्द्र मिश्र के पर्यवेक्षण में बहुत से ग्रन्थ छपे और Notice of Sanskrit MSS भी दस खण्डों में प्रकाशित हुए।

खुदा बख्श ओरियंटल पब्लिक लाईब्रेरी, पटना

भारतीय संसद द्वारा १९६९ में राष्ट्रीय महत्त्व का संस्थान घोषित की गई इस लाईब्रेरी की स्थापना १८९१ ई. में खुदा बख्श खान द्वारा अपने कुछ व्यक्तिगत हस्तलेखों के साथ की गई थी। यह लाईब्रेरी बहुमूल्य हस्तलेखों, दुर्लभ सचित्र पुस्तकों तथा हिन्दु देवी-देवताओं की मूर्तियों से समृद्ध है। इसमें जहाँगीर-नामा, शाहनामा, अल कुरान, तारीख-ए-खानदान-ए-तिमूरिया और किताब-उल-हशैश आदि प्रमुख एवं महत्त्वपूर्ण हस्तलेख हैं। इस्लामयुगीन प्राच्य शोधकार्य के लिए इस लाईब्रेरी में सुविधाएँ प्रदान की जाती हैं। उर्दू, अरबी और पारसी ३०० सचित्र हस्तलेखों के ३९ विवरणात्मक सूचीपत्र प्रकाशित हो चुके हैं।

कामेश्वर सिंह दरभँगा संस्कृत विश्वविद्यालय, दरभँगा

यह विश्वविद्यालय १९६१ में स्थापित किया गया था। इसमें काव्य, दर्शन, व्याकरण, धर्मशास्त्र, आगम और तंत्र आदि विधाओं से संबंधित ५५६२ दुर्लभ हस्तलेख संकलित हैं। रामायण, गीतगोविन्द, श्रीमद्भागवत और दुर्गासप्तशती आदि के छः सचित्र हस्तलेख भी उपलब्ध हैं। विद्यापति और महेश ठाकुर के हाथों से लिखित पाण्डुलिपियाँ विशेष उपलब्धि है। मेघदूत की रसप्रदीपनी टीका यही से प्रकाशित हुई है।

उडीसा स्टेट म्युजियम् भुवनेश्वर

इस संग्रहालय में संरक्षित ताडपत्र पर लिखित हस्तलेख मुख्यतया उत्कलीय कला पर केन्द्रित हैं। इसमें लगभग ३७२७३ हस्तलेख संग्रहीत हैं, जिनमें से ५२ प्रकाशित हो चुके हैं। ये हस्तलेख ताडपत्र, बाँस के पत्तों, हस्तनिर्मित कागज, भूर्जपत्र और हाथी दाँतों पर लिखे गये हैं। कुछ हस्तलेख मालाकार के, कुछ पंखे की आकृति के, कुछ मछली की आकृति के, कुछ खड्ग की आकृति के और कुछ चूहे और तोते के आकार के हैं। चार सौ चित्रित हस्तलेख भी आकर्षण का केन्द्र हैं।

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कृष्णकान्त हन्दकी लाईब्रेरी, गुवाहाटी विश्वविद्यालय, गुवाहाटी

१९४८ से कार्यरत यह पुस्तकालय अब तक ४५०० हस्तलेख संकलित कर चुका है, जिनमें पाँच चित्रित हस्तलेख भी हैं, ये रामायण, भागवत तथा लवकुशयुद्ध से संबंधित हैं।

ओरियण्टल रिसर्च इंस्टीट्यूट, श्री वेंकटेश्वर विश्वविद्यालय, तिरुपति

देवालयों की नगरी तिरुपति में ओरियण्टल रिसर्च इंस्टीट्यूट की स्थापना प्रो. एस. के. बेल्वल्कर की योजना का साकार रूप है, जो ११ दिसंबर १९३७ को सरकार और श्री ए. रंगनाथ मुद्लियम् तिरुमला तिरुपति देवस्थान के कमीश्नर ने स्वीकार की थी। इस प्रकार यह इंस्टीट्यूट जुलाई १९३९ में अस्तित्व में आई। २ सितम्बर १९५४ को तिरुपति में श्री बेंकटेश्वर विश्वविद्यालय बनने पर इंस्टीट्यूट भी १ नवम्बर १९५६ को विश्वविद्यालय का अभिन्न अंग बन गया। इंस्टीट्यूट के उद्दश्यों में दुर्लभ पाण्डुलिपियों के सम्पादन और समीक्षात्मक संस्करण तैयार करने का परिगणन है। पाण्डुलिपिग्रंथागार की स्थापना और उनका सूचीपत्र प्रकाशित करना भी इंस्टीट्यूट का उद्देश्य है। ग्रन्थप्रकाशन की दृष्टि से ओरियण्टल जर्नल के ४९ खंड, ३० अन्य ग्रन्थ और दो विवरणात्मक सूचीपत्रों का उल्लेख किया जा सकता है। १९७९ ई. से इंस्टीट्यूट अपने भवन 'अलवार भवन' में संस्थापित है। इंस्टीट्यूट में १४००७ पांडुलिपियाँ संगृहीत हैं। ताडपत्र और कागज पर लिखे ये ग्रंथ देवनागरी, तेलुगु, ग्रंथ, तमिल, कन्नड, मलयालम और नन्दी नागरी लिपि में लिखे हुए हैं

ओरियण्टल रिसर्च इंस्टीट्यूट, मैसूर

मैसूर के महाराज छमराज वोडेयार द्वारा हस्तलेखों के संकलन और संपादन के लिए १८९१ ई. में स्थापित यह इंस्टीट्यूट १९१६ तक शिक्षा विभाग का ही अंग था। तत्पश्चात् यह संस्थान मैसूर विश्वविद्यालय का अंग बन गया। संस्थान ने लगभग २०० पुस्तकें प्रकाशित की हैं, जिनमें १९०९ में प्रकाशित कौटिलीय अर्थशास्त्र का आलोचनात्मक संस्करण गौरवमय कार्य कहा जा सकता है। श्रीतत्त्वसुधानिधि एक सचित्र हस्तलेख के ९ खंडों के साथ विभिन्न विषयों पर उपलब्ध हस्तलेखों के १७ खंड विवरणात्मक सूचीपत्र के प्रकाशित किये गये हैं।

तैजावुर महाराज सरफोजी सरस्वती महल लाईब्रेरी, तँजावुर

तँजावुर के नायकों और मराठों द्वारा निर्मित यह पुस्तकालय मध्यकालीन

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पुस्तकालयों में अग्रगण्य है। इसमें बहुमूल्य हस्तलेख, मानचित्र और पेंटिंग उपलब्ध हैं, जो कला, संस्कृति और साहित्य का अनूठा नमूना प्रस्तुत करती हैं। पुस्तकालय में लगभग ५९००० हस्तलेख हैं, जो संस्कृत, तमिल, मराठी और तेलुगु ग्रंथों से संबन्धित सचित्र विषयवस्तु समेटे हुए है। २४४३२ हस्तलेखों का सूचीकरण प्राप्त है। इस पुस्तकालय ने हस्तलिखित ग्रंथों के चौदह विवरणात्मक सूचीपत्र प्रकाशित किये हैं। हस्तलेखों की लिपि ग्रंथ, देवानगरी, तेलुगु, मलयायम, कन्नड और उडिया है।

मद्रास विश्वविद्यालय, चेन्नई

मद्रास विश्वविद्यालय की ख्याति New Catalogus Catalogorum के कारण प्ररूढ है। यह ग्रंथ आफ्रेक्ट द्वारा संपादित Catalogus Catalogorum का ब्रहद्रूप है, जिसमें विश्वभर में उपलब्ध हस्तलेखों के विवरणात्मक सूचीपत्रों और स्वायत्त संस्थानों में उपलब्ध हस्तलेखों की विस्तृत जानकारी अनुस्यूत है। अब तक New Catalogus Catalogorum के १७ खंड प्रकाशित हो चुके हैं और अग्रिम आठ खंड शीघ्र ही प्रकाशनोन्मुख हैं। मद्रास विश्वविद्यालय का हस्तलिखित ग्रंथागार भी बहुत समृद्ध है।

ओरियण्टल रिसर्च इस्टीट्यूट मैन्युस्क्रिप्ट लाईब्रेरी, केरल युनिवर्सिटी, केरल

यह संस्थान हस्तलेखों की उपलब्धि के आधार पर केरल राज्य का सर्वाधिक समृद्ध संस्थान है। इसमें ६०००० से भी अधिक हस्तलेख हैं, जो ताडपत्र, कागज, हाथीदाँत, कछुए की खोपडी और धातुओं पर लिखे हुए हैं। इनकी भाषा संस्कृत के साथ-साथ मलयालम, कन्नड, तेलुगु और तमिल है। संस्थान ने इन हस्तलेखों से संबंद्ध १० विवरणात्मक सूचीपत्र प्रकाशित किये हैं।

भांडारकर ओरियण्टल रिसर्च इंस्टीट्यूट, पूना

भांडारकर ओरियण्टल रिसर्च इंस्टीट्यूट को महाभारत के चिकित्सिक पाठ संपादित करने के कारण ख्याति प्राप्त हुई है। महाभारत के समीक्षात्मक पाठ के संपादन की सर्वप्रथम आवश्यकता प्रो. एम. विण्टरनित्स ने अनुभव की थी और उन्होंने फाउंडेशन ऑफ संस्कृत एपिक्स टेक्स्ट सोसाइटी का प्रस्ताव रखा था। कुछ समीक्षकों ने इस प्रस्ताव का विरोध किया और यह बात उभर कर सामने आई कि महाभारत का समीक्षात्मक संपादन इण्टरनेशनल एसोसिएशन ऑफ एकेडेमिज द्वारा किया जाये। १९०४ में एसोसियेशन के

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लन्दन अधिवेशन में इस निर्णय को अन्तिम स्वीकृति दे दी गई। प्रो. विण्टरनित्स द्वारा १८९७ में पेरिस में ग्यारहवे इंटरनेशनल काँग्रेस ऑफ ओरियण्टलिस्टस् में प्रस्तुत किये शोधपत्र तथा १८९९ में पुनः रोम में इसी बात पर जोर दिये जाने के परिणामस्वरूप १९०२ में महाभारत के समीक्षात्मक संपादन का कार्य प्रारंभ हुआ। आरंभ में प्रो. एच. लूडर्स ने १८ पृष्ठों का एक प्रारूप तैयार किया, जिसमें आदिपर्व के ६७ पद्य थे। यथोपलब्ध हस्तलेखों का परितुलन तीन स्थानों पर किया गया।

क) विश्वभारती, कलकत्ता में विधुशेखर भट्टाचार्य के पर्यवेक्षण में।
ख) सरस्वती महल लाईब्रेरी, तंजावुर में साम्बमूर्ति राव के पर्यवेक्षण में।
ग) पूना में नेपाली, मैथिली, देवनागरी, मलयालम, ग्रंथ, बंगाली, तेलुगु लिपियों के हस्तलेखों का परितुलन होता था।

समीक्षात्मक पाठनिर्धारण में कम से कम १०-२० हस्तलेखों का उपयोग हुआ है। आदिपर्व के संपादन में ६० हस्तलेख उपयुक्त हुए हैं। सबसे पुराना हस्तलेख १५११ ई. का है। जो नेपाल से प्राप्त हुआ था। जून १९१८ में औंध नरेश ने भी इस परियोजना में सहभागिता की और भांडारकर ओरियण्टल रिसर्च इंस्टीट्यूट ने कार्य करना आरंभ किया। प्रो. वी. एस. सुकथनकर के निर्देशन में एस. के बेलवलकर, ए.वी. गजेन्द्रगडकर, पी. एल. वैद्य, वी. पी. वैद्य, एम. विण्टरनित्स, एस. के.डे., रघुवीर, आर.डी. दाण्डेकर, एफ. एडगर्टन आदि विश्वविश्रुत विद्वानों के परिश्रम से यह परियोजना १९६३ में संपन्न हुई।

इस इंस्टीट्यूट में लगभग २८००० हस्तलेख विद्यमान हैं। इसके पुरालेख विभाग में ३४० वर्ष पूर्व दारा शिकोह द्वारा किया गया गीता और योगवासिष्ठ का परसियन अनुवाद तथा ३९० वर्ष पूर्व काजी हसन इफ्ताखान द्वारा लिखित अश्वप्रजनन (Horse breeding) मूल हस्तलेख मुख्य आकर्षण का केन्द्र है। राजकीय हस्तलेख पुस्तकालय के १२१०० हस्तलेखों के विवरणात्मक सूचीपत्र के ३५ खंड प्रकाशित किये गये हैं।

एशियाटिक सोसाईटी ऑफ बम्बई, मुंबई

एशियाटिक सोसाईटी ऑफ बम्बई की स्थापना २६ नवंबर १८०४ को लिटरेरी सोसाइटी ऑफ बम्बई के नाम से हुई थी। २७ फरवरी १८२८ को इस सोसाईटी का नाम 'बम्बई ब्रांच ऑफ द रायल एशियाटिक सोसाईटी ऑफ ग्रेट ब्रिटेन एण्ड आयरलैण्ड' कर दिया गया। आजादी के बाद सोसाईटी ने वर्तमान में प्रचलित नाम ग्रहण किया।

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इस सोसाईटी में ३५०० हस्तलेख विद्यमान हैं, जिनमें से २७ हस्तलेख सचित्र हैं। बम्बई सरकार ने इस सोसाईटी को पर्याप्त हस्तलेख दान में दिये थे १९१९ में सोसाईटी में उपलब्ध हस्तलेखों के सूचीपत्र बनाने की आवश्यकता अनुभव हुई और १२ वर्ष के बाद १९३१ में यह सूचीकरण का कार्य पूरा हुआ।

१८२० ई. में प्रधान और बम्बई के गवर्नर ने सोसाईटी को बहुत से ग्रंथ दान में दिये, जिनमें दान्ते की कृतियाँ का हस्तलेख महत्त्वपूर्ण प्रलेख है। फिरदौसी का शाहनामा एक अन्य बहुमूल्य हस्तलेख है, जिसमें काव्यशैली में परसिया के राजाओं का इतिहास चित्रित है। सोसाईटी में संरक्षित महाभारत के आरण्यकपर्व का सचित्र हस्तलेख भारतीय चित्रकला का अनूठा निदर्शन प्रस्तुत करता है। सोसाईटी में संकलित छः ताडपत्रों पर लिखित सचित्र बौद्धशास्त्रीय ग्रंथ अष्टसहस्त्रप्रज्ञापरिमिता भी महत्त्वपूर्ण हस्तलेख है। हस्तलेखों का वर्गीकरण ब्राह्मणहस्तलेख, जैनहस्तलेख, बौद्धहस्तलेख, पारसीहस्तलेख, उर्दूहस्तलेख और युरोपीय हस्तलेखों के रूप में प्राप्त होता है।

ओरियण्टल इंस्टीट्यूट, महाराज सयाजीराव विश्वविद्यालय, बडोदा

महाराज सयाजीराव विश्वविद्यालय, बडोदा के अन्तर्गत ओरियण्टल इंस्टीट्यूट की स्थापना प्रारम्भिक रामायण डिपार्टमेण्ट का प्रोन्नत रूप है। १२.३.१९५१ को रामायण डिपार्टमेण्ट की स्थापना विश्वविद्यालय की प्रथम कुलपति श्रीमती हँसा बेन मेहता ने गुजरात रिसर्च सोसायटी के अध्यक्ष श्री पी.जी. शाह के परामर्श पर १२ मार्च १९५१ को की थी। तत्कालीन कार्यकारी निदेशक के निवेदन पर सार्वजनिक और व्यक्तिगत ग्रंथागारों से पाण्डुलिपियाँ संकलित की गई। ४अप्रैल १९५४ चैत्र शुक्ल प्रतिपदा हिन्दु नव वर्ष के अवसर पर पाण्डुलिपियों के परितुलन का कार्य आरंभ हुआ। श्रीमती हंसाबेन ने प्रथम पद्य लिखकर शुभारंभ किया।

१९५५ में रामायण के आलोचनात्मक संस्करण की विषयवस्तु का ब्यौरा प्रकाशित हुआ, जो विश्वभर के विद्वानों ने सराहा। बालकाण्ड के प्रथम सर्ग का अस्थाई संस्करण और आलोचनात्मक सामग्री तथा पाण्डुलिपियों का संक्षिप्त विवरण १९५६ में छपा। भारतीय, यूरोपीय और अमेरिकी विद्वानों ने इस प्रयास की सराहना की। फिर बालकांड के १० सर्गों का संपादन किया गया, जिसमें उन पाण्डुलिपियों का प्रयोग किया गया था, जो विभिन्न लिपियों में लिखित थी। १४ विभिन्न संस्थानों से पाण्डुलिपियों संकलित की गई थी। इसका प्रथम खंड ११.१.१९५८ को प्रकाशित हुआ। अन्य संस्करणों में

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भरतमुनिप्रणीत अभिनव-भारतीसहित नाट्यशास्त्र, भावप्रकाशन, नाट्यदर्पण अश्वशास्त्र, गजशास्त्र, विष्णुपुराण, मार्कण्डेयपुराण, वायुपुराण संस्थान के हस्तलेखों की सूची आदि उल्लेखनीय है।

राजस्थान ओरियण्टल रिसर्च इंस्टीट्यूट, जोधपुर

राजस्थान सरकार द्वारा १९५० में संस्कृत मंडल के रूप में संस्थापित इस संस्थान ने १९५४ में वर्तमान दर्जा प्राप्त किया। संस्कृत, प्राकृत, अपभ्रंश और हिन्दी-राजस्थानी साहित्य का संकलन और संपादन ही इस संस्थान का उद्देश्य रहा है। इस संस्थान की ७ शाखाएँ बीकानेर, जयपुर, भरतपुर, कोटा, चित्तौडगढ, उदयपुर और अलवर में कार्यरत हैं। इस संस्थान में ०१,१९,८३० हस्तलेख हैं, जिनमें १०११ हस्तलेख चित्रयुक्त हैं। इन हस्तलेखों का प्रतिपाद्य विषय वेद, धर्मशास्त्र, इतिहास, पुराण, तंत्र-मंत्र, दर्शन, ज्योतिष और आयुर्वेद है। २०० हस्तलेखों के समीक्षात्मक संस्करण प्रकाशित किये जा चुके हैं। संस्थान ने १३० विवरणात्मक सूचीपत्र भी प्रकाशित किये हैं। ये हस्तलेख ताडपत्र, भूर्जपत्र, कागज, लकडी और कपडे पर लिखे मिलते हैं। कुछ हस्तलेख सुवर्ण से भी लिखे हुए हैं। आर्ष रामायण, गीतगोविन्द, कल्पसूत्र, बौद्धग्रन्थ आर्यमहाविद्या और चित्रित भागवत उल्लेखनीय हस्तलेख हैं।

लालभाई दलपत भाई इंस्टीट्यूट ऑफ इण्डोलोजी, अहमदाबाद

मुनि श्री पुण्यविजय और श्री कस्तूरभाई लालभाई द्वारा संस्थापित इस संस्थान में जैन शास्त्रों से संबंधित हस्तलेखों का महत्त्वपूर्ण संग्रह है। इसमें ७५००० हस्तलिखित ग्रंथ विद्यमान हैं, जिनमें से ५०० हस्तलेख सचित्र हैं। जैन शास्त्रों के अतिरिक्त वेद, आगम, बौद्धविद्या, तंत्र, भारतीय दर्शन और काव्यशास्त्र भी इन हस्तलेखों का प्रतिपाद्य है। संस्थान ने इन हस्तलेखों से संबद्ध ७ सूचीपत्र प्रकाशित किये हैं।

कुन्दकुन्द ज्ञानपीठ, इन्दौर

इस ज्ञानपीठ की स्थापना १९८७ में श्री देवकुमार सिंह जी कस्लीवाल ने दिगम्बर जैन उदासीन आश्रम ट्रस्ट, इन्दौर में की थी। जैन धर्म के ऐतिहासिक पुरातात्त्विक बिन्दुओं का वैज्ञानिक अध्ययन करना ही इस संस्थान का प्रमुख उद्देश्य रहा है। १९९९ से इस संस्थान में ५८७६६ जैन हस्तलेखों का सूचीकरण किया जा चुका है, जो विभिन्न स्थानों पर ४७९ जैन भण्डारों में सुरक्षित है।

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लाईब्रेरी ऑफ तिबतेन वर्क्स और आरकाइव्ज, धर्मशाला

तिब्बत के १४ वें महामहिम दलाई लामा द्वारा संस्थापित यह ग्रंथागार तिब्बती संस्कृति के संरक्षक के रूप में महान् कार्य कर रहा है। इसने १ नवंबर १९७१ से कार्य आरंभ किया है। तिब्बती संस्कृति की सुरक्षा, परिरक्षण और उत्थान के लिए यह पुस्तकालय त्रिसूची कार्यक्रम को अन्वित कर रहा है। इसमें तिब्बती हस्तलेखों की संख्या ८०००० के लगभग है। कंग्यूर और तेग्यूर के हस्तलिखित ग्रंथ विशेष महत्त्व के हैं। पुस्तकालय इन हस्तलेखों का सूचीपत्र तैयार करने में तत्पर है। पुस्तकालय १४ वें महामहिम दलाई लामा के ग्रंथों का संग्रह करने की योजना बना रहा है, जिससे म.म. दलाई लामा की शिक्षाएँ, कृतियाँ और व्याख्यान एकत्र सुलभ हो सकेंगे।

सरस्वतीभवन पुस्तकालय, वाराणसी

सरस्वतीभवन पुस्तकालय, संपूर्णानन्द संस्कृत विश्वविद्यालय, वाराणसी का गौरवशाली प्रतिष्ठान है। संपूर्णानन्द संस्कृत विश्वविद्यालय का पूर्वरूप १७९१ ई. में संस्कृत कॉलेज के रूप में प्रवर्तित हुआ था और १९१२ ई. इस कॉलेज में सरस्वतीभवन पुस्तकालय की स्थापना हुई। १९१४ ई. में म. म. पण्डित गोपीनाथ कविराज इसके प्रथम पूर्णकालिक अध्यक्ष थे। उस समय इस भवन में ५८५२ हस्तलिखित ग्रंथ संगृहीत थे। १९५८ ई. तक सरस्वती भवन में पचास हजार ग्रंथ संकलित हो चुके थे। २२मार्च १९५८ ई को संस्कृत कालेज वाराणसेय संस्कृत विश्वविद्यालय के रूप में प्रोन्नत हुआ। ग्रंथसंकलन हेतु धनराशि का प्रावधान किया गया और बहुत से अमूल्य ग्रंथ दान में भी प्राप्त हुए। इस समय इसमें १.१२ लाख पाण्डुलिपियाँ संगृहीत हैं। ८ मई १९७५ के बाद प्रकाशन कार्य को दिशा मिली। सरस्वतीभवन ग्रंथमाला में संस्कृत के दुर्लभ १४९ ग्रंथों का प्रकाशन हुआ है। ३४ भागों में प्रकाशित हस्तलिखित विवरणपञ्जिका ग्रंथमाला इस संस्था का महत्त्वपूर्ण प्रकाशन है।

श्री रणवीर संस्कृत अनुसंधान संस्थान एवं संग्रहालय, जम्मू

यह संस्थान राष्ट्रीय स्तर की धरोहर कहे जाने वाले हस्तलेखों का जखीरा है। १८३०-८५ ई. के मध्य हुए महाराज रणबीर सिंह जी केवल कुशल प्रशासक और देवमन्दिरप्रतिष्ठापक नरेश नहीं थे, अपितु उल्लेखनीय वैदुष्य के संरक्षक भी थे। महाराज रघुवीर सिंह ने अपने पिता महाराज गुलाब सिंह जी द्वारा स्थापित धर्मार्थ ट्रस्ट को संस्कृत

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महाविद्यालय और हस्तलिखितग्रंथागार के रूप में परिणत किया। महाराज के शासनकाल में विदेशी और भारतीय विद्वानों ने यहाँ आकर वैदुष्य का पारस्परिक अदान-प्रदान किया। इनमें Rudolph Von Roth, Gorge Buhler, Gopalrama Damodar Vyasa, Saligram जैसे विद्वानों के नाम उल्लेखनीय हैं। रघुनाथ मंदिर परिसर में संस्थापित हस्तलिखित ग्रंथागार के लिए महाराज ने पर्याप्त आर्थिक संसाधन जुटाए। प्रदेश के साथ-साथ देशभर से हस्तलिख संकलित किये गये। राजा की मृत्यु के समय १८८५ ई. तक इसमें ६००० हस्तलेख संकलित हो चुके थे।

१८९४ ई. में इनका सूचीपत्र तैयार किया गया, जिसे Oriental College, Lahore के प्राचार्य Sir Aurel Stein ने तैयार किया था। १९७० ई. में डॉ. कर्णसिंह ने धर्मार्थ ट्रस्ट को सूचीपत्र नवीनतम करने को कहा। डेक्कन कॉलेज, पूना के प्रख्यात विद्वान डॉ. एम. एम. पटकर ने १९७० ई. में प्रथम खंड तैयार किया और १९७३ में दूसरा खंड तैयार कर दिया। डॉ. पटकर की मृत्यु के बाद तृतीय खंड देरी से १९८४ में प्रकाशित हुआ। संस्थान ने १९०४ में चतुर्थ खंड डॉ धनीराम शास्त्री और डॉ. कमलकिशोर मिश्र के सहयोग से प्रकाशित किया। अब यह संस्थान रघुनाथ मंदिर में स्थित है। हस्तलेखों की लिपि देवनगरी और शारदा है। हस्तलेखों की भाषा संस्कृत के साथ-साथ हिन्दी, उर्दू, परसियन, अरेबिक, लद्दाखी, डोगरी और तेलुगु है।

विश्वेश्वरानन्द विश्वबन्धु संस्कृत एवं भारतभारती अनुशीलन संस्थान, पंजाब विश्वविद्यालय, होशियारपुर

उत्तर-पश्चिम भारत के अत्यन्त प्रतिष्ठित इस संस्थान में ३००० हस्तलेखों का संकलन है, जो देवनागरी, ग्रंथ, मैथिली, मलयालम, मोडी, शारदा, तिब्बती, गुरमुखी और परसियन आदि लिपियों में लिखित हैं। ताडपत्र, भूर्जपत्र, हस्तनिर्मित कागज और आधुनिक मशीनी कागज पर लिखित इन हस्तलेखों में वेद, उपनिषद्, पुराण, ज्योतिष और आयुर्वेद विषय से सम्बद्ध हस्तलेख है। इस संस्थान में सुरक्षित पबुची Pabuchi लिपि में लिखित 'साँचा' नामक हस्तलेख संभवतः विश्व में और कही नहीं है। यह लिपि आज भी विद्वानों के लिए रहस्य बनी हुई है। इसकी भाषा संभवतः हिमाचलप्रदेश के सिरमौर और जुब्बल क्षेत्र से संबंधित है। इस संकलन में अनेक हस्तलेख सचित्र हैं। अश्वफलप्रकाश और सर्वरोगहरणगुणगंभीरता (नकुलकृत) ये दो हस्तलेख विशेष महत्त्व के हैं। इनमें अश्व की विभिन्न प्रजातियाँ चित्रित करते हुए ४७ चित्र दिये गये हैं। चित्रयुक्त

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अन्य हस्तलेखों में भागवतपुराणभावार्थदीपिका (श्रीधर स्वामी) और भागवतपुराण के हस्तलेख उल्लेखनीय है। इस संग्रह में चित्रसेनपद्मावतीचरित नामक हस्तलेख सबसे पुराना है (वि.सं. १४५२)।

कुमारपालप्रबंध नामक हस्तलेख भी महत्त्वपूर्ण है, जिसका समय १५०३ वि. सं. है। होशियारपुर संस्थान से डी. ए. वी. कॉलेज, चंडीगढ में स्थानान्तरित हस्तलिखित ग्रंथों का लालचंद संग्रह महत्त्वपूर्ण संकलन है। विश्वेश्वरानन्द वैदिक शोध संस्थान के सूचीपत्र के अनुसार इसमें ८३६० हस्तलेख हैं। यह सूचीपत्र १९५९ में आचार्य विश्वबन्धु ने संकलित किया था। १९७५ में डॉ. बी.आर. शर्मा ने और १९९९ में प्रो. दामोदर झा ने दो अन्य विवरणात्मक सूचीपत्र प्रकाशित किये। पंजाव में होशियारपुर के अतिरिक्त निदेशक गवर्नमेण्ट, म्यूजियम, चंडीगढ; निदेशक, भाषा विभाग, पटियाला; पंजाबी विश्वविद्यालय, अमृतसर; खालसा कॉलेज, अमृतसर; पंजाब साहित्य अकादमी, लुधियाना तथा चंडीगढ के प्रो. कृपालसिंह और पटियाला के प्रो. प्रीतम सिंह के पास भी कुछ हस्तलेख उपलब्ध हैं।

राष्ट्रीय पाण्डुलिपि मिशन, संस्कृति मंत्रालय, भारत सरकार, नईदिल्ली

हस्तलिखित ग्रंथों को राष्ट्र की दुर्लभ और बहुमूल्य संपदा स्वीकार करते हुए भारत सरकार के संस्कृति मंत्रालय के अन्तर्गत पर्यटन एवं संस्कृति विभाग की देखरेख में फरवरी २००३ में दिल्ली में राष्ट्रीय पाण्डुलिपि मिशन की स्थापना की गई। स्थापना काल से ही मिशन ने निम्नलिखित षट्कोणीय कार्यक्रम का प्रवर्तन किया-

१) पाण्डुलिपिविषयक शोध एवं प्रशिक्षण।
२) उपलब्ध पाण्डुलिपियों का सूचीकरण।
३) उपलब्ध पाण्डुलिपियों का संरक्षण।
४) उपलब्ध पाण्डुलिपियों की सुरक्षा।
५) सर्वेक्षण करके पाण्डुलिपियों का संकलन।
६) दुर्लभ पाण्डुलिपियों का प्रकाशन।

मिशन के कर्मठ और कार्यकुशल अधिकारियों के परिश्रम ने पांच वर्ष की अवधि में ही चमत्कृत करने वाली उपलब्धि प्राप्त की है। मिशन ने देशभर में ४६ मैन्युस्क्रिप्ट रिसोर्स सेंटर, ३३ मैन्युस्क्रिप्ट कन्जेंवशन पार्टनर सेंटर स्थापित किये हैं। प्रलेखन (Docu-

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mentation) के क्षेत्र में मिशन ने वेब साईट पर १० लाख हस्तलेखों का इलेक्ट्रोनिक विवरण प्रस्तुत कर दिया है। लगभग २५ लाख कुल डाटा संगृहीत किया है तथा २५००० हस्तलिखित ग्रंथागारों को चिन्हित किया है। हस्तलेखों के लिए राष्ट्रव्यापी सर्वेक्षण करके १६ राज्यों में हस्तलेखों की जानकारी तैयार की। सर्वेक्षणोपरान्त ५.१० लाख हस्तलेखों का प्रलेखन (Documentation) किया। गुवाहाटी में फील्ड लैब स्थापित की। लगभग १४० कार्यशालाओं में पाण्डुलिपियों के संरक्षण का प्रशिक्षण दिया गया। कुछ चुने हुए सचित्र हस्तलेखों का चित्रांकन (फिल्मांकन) किया गया। शोध और प्रकाशन के क्षेत्र में विभिन्न व्याख्यानों और संगोष्ठियों में प्रस्तुत किये गये शोधपत्रों का प्रकाशन किया गया। नारायणमिश्रकृत वाघूलगृह्यागमवृत्तिरहस्यम् जैसे दुर्लभ हस्तलेखों का समीक्षात्मक संपादन किया गया। The Word is Sacred, Sacred is Word- the Indian Manuscript Tradition यह सूचीपत्र डॉ. वी. एन. गोस्वामी द्वारा प्रकाशित किया गया। विज्ञाननिधि Manuscript Treasures of India, 2007 प्रकाशित किया गया। इनके अतिरिक्त समाचारपत्रक कृतिरक्षण के अनेक अंक प्रकाशित हो चुके हैं। दो खंडों में प्रकाशित Basic Standards for Digitisation of Manuscripts भी महत्त्वपूर्ण प्रकाशन है। इसके अतिरिक्त हस्तलेखों के प्रति जनजागरण के निमित्त प्रदर्शनी लगाना, वादविवाद प्रतियोगिता आदि का आयोजन भी हस्तलेखों के प्रति लोगों को जागरूक बनाने का अच्छा प्रयास है। मिशन के प्रयास से कुछ विश्वविद्यालयों ने पाण्डुलिपिविज्ञान में कुछ पाठ्यक्रम संचालित किये हैं। यहाँ यह भी रेखांकित किया जाना आवश्यक है कि मिशन के प्रयासों से ही भांडाकर ओरियण्टल रिसर्च इंस्टीट्यूट, पूना में संरक्षित ऋग्वेद के हस्तलेखों को युनेस्को के Memory of the World Register 2007 में दर्ज करवाने का कदम उठाया गया है।

कुरुक्षेत्र विश्वविद्यालय, कुरुक्षेत्र

उत्तर भारत में संस्कृत तथा प्राच्यविद्या की विभिन्न शाखाओं के प्रचार-प्रसार के लिए ११ जनवरी १९५६ ई. को भारत के प्रथम राष्ट्रपति डॉ. राजेन्द्र प्रसाद के करकमलों से कुरुक्षेत्र विश्वविद्यालय का शिलान्यास हुआ। संस्कृत विभाग के अन्तर्गत १९६३ में प्राच्यविद्या संस्थान की स्थापना की गई और संस्थान में हस्तलिखित ग्रंथों के संग्रह की योजना बनाकर पं. स्थाणुदत्त शर्मा के पर्यवेक्षण में विभिन्न स्थानों से प्राप्त दुर्लभ पाण्डुलिपियों का संकलन किया गया और उन्हें हस्तलिखितग्रंथसंग्रहालय के अन्तर्गत

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सूचीबद्ध किया जाने लगा।

इस संग्रहालय में संकलित पाण्डुलिपियों की सूची (प्रथम भाग) १९६६ ई. में प्रकाशित हुई, जिसमें १ जुलाई १९६३ से १९ जनवरी १९६५ तक संगृहीत पाण्डुलिपियों की तालिका दी गई। इस ग्रंथसूची का द्वितीय भाग १९७४ ई.में प्रकाशित हुआ, जिसमें जनवरी १९६५ से १२ जून १९६५ तक संकलित की गई पाण्डुलिपियाँ सूचीबद्ध की गई। ग्रंथसूचियों में पुस्तक का नाम, ग्रंथकर्ता, विषय, लिपि आदि का संकेतमात्र किया गया था। प्रारंभिक पाठांश और पुष्पिका का निर्देश नहीं था। ये दोनों ग्रंथसूची पंडित स्थाणुदत्त शर्मा शास्त्री ने संपादित की थी।

१९७८ ई. तक इस संग्रहालय में चार हजार से भी अधिक पाण्डुलिपियाँ संगृहीत की जा चुकी थी। १९७८ ई. में पंडित स्थाणुदत्त शर्मा शास्त्री ने ही इन पाण्डुलिपियों का वर्णनात्मक सूचीपत्र (प्रथमभाग) संपादित किया, जिसमें ग्रंथों के नाम, रचयिता, विषय, लिपि, कलेवर, पत्राकार आदि विस्तृत विवरण के साथ-साथ ग्रंथ के प्रारंभिक और समाप्तिसूचक पुष्पिकापाठ देकर पाण्डुलिपि के विषय में हिंदी भाषा में टिप्पणियाँ भी दी गईं। इस सूचीपत्र में मात्र एक सौ पाण्डुलिपियों का ही विस्तृत विवरण उपलब्ध होता है।

१ जनवरी १९९७ तक इस संग्रहालय में संगृहीत पाण्डुलिपियों की संख्या पाँच हजार से अधिक हो चुकी थी। १९९८ ई. में आचार्य पिनाकपणि शर्मा 'माध्यन्दिन' के संपादकत्व में एक अन्य विवरणात्मक सूचीपत्र प्रकाशित हुआ, जिसमें ग्रंथों का विवरण देते समय विश्वविद्यालय अनुदान आयोग के निर्देशों का अनुसरण किया गया। चूंकि पूर्व प्रकाशित सूचीपत्रों में पाण्डुलिपियों की प्रविष्टियाँ परंपरागत प्राचीन पद्धति पर आधारित थी, अतः प्रस्तुत सूचीपत्र में पाण्डुलिपियों का विवरण आधुनिक पद्धति के अनुसार दिया गया है। इसमें चुनी गई १५१३ पाण्डुलिपियों का ही विवरण उपलब्ध है। इन १५१३ पाण्डुलिपियों की संहिता, ब्राह्मण, वैदिकमंत्रसंग्रह, उपनिषद्, गीता, माहात्म्यग्रंथ, लघुकाव्य, दूतकाव्य, महाकाव्य, ज्योतिष, कोष, मंत्रशास्त्र (पौराणिक, तांत्रिकमंत्र) छन्दः शास्त्र इस विषयक्रम से वर्गीकरण करके देवनागरी वर्णमाला के क्रम से पूर्ण विवरण दिया गया है, जिसमें क्रम, ग्रंथक्रमांक (Acc No), ग्रंथ का नाम, लेखक, टीकाकार, लेख का आधार (कागज, ताडपत्र आदि), लिपि, पत्र का परिमाप, पत्रसंख्या, प्रतिपृष्ठ लेखपंक्तियाँ, प्रतिपंक्ति वर्णसंख्या, पूर्ण अथवा अपूर्ण, पाण्डुलिपि की दशा और टिप्पणी इन बिन्दुओं का आधार बनाकर सूचीपत्र तैयार किया गया है। पुस्तकों के नाम रोमन लिपि में दिये गये हैं।

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प्रस्तुत सूचीपत्र में पृष्ठ १ से २२० तक पाण्डुलिपियों का उपर्युक्त बिन्दुओं के अन्तर्गत पूर्ण विवरण दिया गया है। पृ. १२१ से ३४१ तक चुनी गई महत्त्वपूर्ण ५८ पाण्डुलिपियों के प्रारम्भिकपाठ और पुष्पिकाभाग का निर्देश है। टिप्पणी के अन्तर्गत हिन्दी में पाण्डुलिपिविषयक महत्त्वपूर्ण सूचना दी गई है। हस्तलिखितग्रंथ-संग्रहालय में संकलित पाण्डुलिपियों को हस्तामलकवत् प्रस्तुत करने के लिए यह सूचीपत्र बहुत उपादेय है, जो बहुत परिश्रम से तैयार किया गया है।

उपरिनिर्दिष्ट सूचीपत्रों से ज्ञात होता है कि हस्तलिखित-ग्रन्थ-संग्रहालय में संकलित पाण्डुलिपियाँ वेद, वेदांग, दर्शन, काव्य-नाटक, इतिहास-पुराण और अन्य प्रतिष्ठित शास्त्रों के साथ-साथ लोकविधाओं, लोककाव्यों से संबंधित भी महत्त्वपूर्ण सामग्री समेटे हुए है। उदाहरण में एचा बत्तिसी (Acc No. 51166) कागलो बोलै, तेहनो विचार (Acc No. 51655), गिंदोली री बात (Acc. No. 51864), झूलणा (Acc. No. 52029); त्रिसला झुलावे पुत्र पालणा (Acc No. 51900), नरसी महत्ता को माहिरो (Acc No. 52118), पत्तल छुडाना (५०७५८) बुढापारी ढाला (५१८८२) और रिसाला-मुन्तखिल-उल-अतिण्वना (५११३४) का उल्लेख किया जा सकता है। कुछ पाण्डुलिपियों के केवल एक-एक ही पृष्ठ उपलब्ध हैं। उदाहरणार्थ ग्रंथ क्रमेंक ५०८१२, ५१२४०, ५१४४२ को देखा जा सकता है। कुछ पाण्डुलिपियों के नाम उपलब्ध नहीं हैं। उन्हें 'अज्ञात' नाम से चिह्नित किया गया है। ग्रंथ क्रमांक ५१४५१ ५१६९२; ५१७०२; ५१७०३, ५१८४५, ५२१४४ पर अंकित पाण्डुलिपियाँ इसी प्रकार की हैं। अधिकांश पाण्डुलिपियाँ देवनागरी और शारदा लिपि में लिखित हैं। कुछ पाण्डुलिपियाँ फारसी में लिखित हैं, जिनमें महाभारत, भागवत और योगवाशिष्ठ की पाण्डुलिपियाँ उल्लेखनीय हैं। इस प्रकार यह हस्तलिखित-ग्रंथ-संग्रहालय विविध प्रकार की दुर्लभ पाण्डुलिपियों का महत्त्वपूर्ण आगार है। कुरुक्षेत्र विश्वविद्यालय में उपलब्ध लगभग बारह हजार पाण्डुलिपियों के अतिरिक्त हरियाणा में पंचकूला, झज्जर, अम्बाला, हिसार, सोनीपत, पानीपत, अस्थलबोहर (राहतक), सिरसा, यमुनानगर, गन्नौर और करनाल के शासकीय संस्थानों और स्वायत्त पुस्तकालयों में लगभग छः हजार पाण्डुलिपियाँ प्राप्त हैं।

समीक्षात्मक संपादन

हस्तलिखित ग्रंथों के आधार पर समीक्षात्मक संपादन की दृष्टि से कुरुक्षेत्र विश्वविद्यालय में संख्या में कम, किन्तु अत्यंत महत्त्वपूर्ण संपादन कार्य हुए हैं। इनमें डॉ.

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गोपिकामोहन भट्टाचार्य, डॉ. शुकदेव शर्मा, डॉ. चन्द्रलेखा, डॉ. अशोक कुमार, डॉ. श्रीनिवास शास्त्री, डॉ. अयोध्याचन्द्र दास तथा डॉ. श्रीकृष्ण शर्मा के संपादन कार्यों का उल्लेख किया जा सकता है।

क) डॉ. शुकदेव शर्मा ने संस्कृत विभाग के शिक्षक डॉ. शिवराज शास्त्री के निर्देशन में A Critical Edition of Narahari's Commentary on Naisadhiyacaritam of Sriharsa (First VII Canols only) नामक शोधप्रबंध मार्च १९७२ में प्रस्तुत किया। भूमिका भाग अंग्रेजी में लिखा गया है, जिसमें २-६७ पृ. है। मूलभाग में ३९४ पृ. हैं। भूमिका भाग बहुत वैदुष्यपूर्ण है।

श्रीनरहरिकृत प्रस्तुत दीपिका टीका का संपादन १९ पाण्डुलिपियों के आधार पर किया गया है। पूना से प्राप्त सभी ५ पाण्डुलिपियाँ देवनागरी लिपि में लिखित हैं, एक पाण्डुलिपि शारदा लिपि में है। जिन पाण्डुलिपियों पर समय अंकित है, उनमें से एक १८८६ ई. की है और दूसरी १८१९ ई. की। वाराणसी से प्राप्त आठों पाण्डुलिपियाँ देवनागरी में लिखी गई हैं और इन सभी का लेखनकाल अज्ञात है।

शेष पाँच पाण्डुलिपियाँ मैसूर, पंजाब विश्वविद्यालय, चंडीगढ, बडोदा, India Office Library के कैटेलॉग और कुरुक्षेत्र विश्वविद्यालय से प्राप्त की गई हैं। इनमें चण्डीगढ से प्राप्त पाण्डुलिपि शारदा लिपि में लिखी है। शेष पाँच देवनागरी में हैं। मैसूर की पाण्डुलिपि का लेखनकाल १६४६ शक और बडोदा की पाण्डुलिपि १८९९ संवत् में लिखी गई है। शेष पाण्डुलिपियों का समय अज्ञात है। कुरुक्षेत्र की पाण्डुलिपि आज लगभग १३० वर्ष पुरानी कही जा सकती है। इसके अक्षरों का विन्यास शारदा से प्रभावित है। नरहरि का स्थितिकाल १३८० ई. निर्धारित किया गया है। टीका के प्रणेता नरहरि के पिता का नाम स्वयंभू था। ये तैलंगाना के निवासी थे।

ख) प्रो. गोपिकामोहन भट्टाचार्य कुरुक्षेत्र विश्वविद्यालय के संस्कृत विभाग के अध्यक्ष थे। विश्वविश्रुत प्रो. भट्टाचार्य ने १९७४ में कृष्णपतिकृत मेघदूतटीका का संपादन किया है, यह कुरुक्षेत्र विश्वविद्यालय संस्कृत ग्रंथमाला के प्रथम पुष्प के रूप में प्रकाशित हुआ है। कृष्णपति खौयाल नामक मैथिली ब्राह्मण थे। ये वर्धमान के पौत्र और वनानी के पुत्र थे। माता का नाम चंपावती था। अन्तिम पद्य की टीका में इसका रचनाकाल लक्ष्मण संवत् ५४१ फलित होता है, जिसमें इसका लेखनकाल १७२० ई. निर्धारित होता है। आफ्रेक्ट ने इस टीका की पाण्डुलिपियों का कोई उल्लेख नहीं किया है। टीकाकार पर

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बंगीय टीकाकारों का प्रभाव है।

प्रो. भट्टाचार्य ने यह संपादन २ पाण्डुलिपियों के आधार पर किया है। दोनों पाण्डुलिपियों में १०८ पद्यों की टीका उपलब्ध होती है। दोनों नागरी लिपि में लिखी हुई हैं और अच्छी स्थिति में हैं। ये कुरुक्षेत्र विश्वविद्यालय के हस्तलिखित ग्रंथागार में उपलब्ध है। इनमें से एक पाण्डुलिपि लाडवा से प्राप्त हुई है और यह वहीं लिखी गई थी। पुष्पिका का पाठ इस तथ्य को उद्घाटित करता है : **शुभमस्तु मंगलं ददातु लेखकपाठकेभ्यो ज्येष्ठ बदी ८ बुधदिने १८८९ लाडुवानगरमध्ये शिवसहाय कृष्णसहाय फलचन्द्र नन्दीगण हरीहर पठनार्थमिदं पुस्तकं लिखितम्।**

इस टीका में व्याकरणग्रंथों, कोषों, सौन्दर्यशास्त्र और नाट्यशास्त्र के महत्त्वपूर्ण उद्धरण मिलते हैं। १८ पृष्ठ की विस्तृत भूमिका अंग्रेजी में है। मूलभाग ५५ पृष्ठ का है।

ग) प्रो. श्रीनिवास शास्त्री, दयानन्द पीठ, कुरुक्षेत्र विश्वविद्यालय, कुरुक्षेत्र ने सत्रहवी शताब्दी के मध्य आन्ध्रप्रदेश में उत्पन्न हुए नारायण तीर्थ द्वारा प्रणीत कुसुमांजलिकारिकाव्याख्या का संपादन किया है, जो १९७४ ई. में कुरुक्षेत्र विश्वविद्यालय से प्रकाशित हुई है। आचार्यप्रवर ने इसमें वाराणसी से प्रकाशित तीन और कलकत्ता से प्रकाशित एक अर्थात् कुल चार संस्करणों के साथ-साथ दो पाण्डुलिपियों का प्रयोग किया है। एक पाण्डुलिपि कुरुक्षेत्र विश्वविद्यालय के हस्तलिखित ग्रंथागार में विद्यमान है और दूसरी विश्वेश्वरानन्द वैदिक शोध संस्थान, होशियारपुर में सुरक्षित है। कुरुक्षेत्र की पाण्डुलिपि तेलुगु लिपि में लिखित है और अस्पष्ट है। प्रस्तुत संस्करण में संस्कृत और अंग्रेजी रूपान्तरण में २३ पृ. की भूमिका है और मूलपाठ में ८६ पृ. हैं। चार पृष्ठों में प्रदत्त विविध परिशिष्ट अत्यन्त उपयोगी हैं।

प्रो. शास्त्री ने धर्मोत्तरकृत न्यायबिन्दुटीका (७५०.८१० ई.) का भी संपादन किया है, जो मेरठ से १९७५ ई. में प्रकाशित हुई। इस संस्करण में मुख्यतया पीटर्सन, दुर्वेक मिश्र, श्चेरवात्स्की द्वारा प्रकाशित पुस्तकों के अतिरिक्त नूतनग्रन्थमाला, अकोला और तिब्बती संस्कृत सीरीज में प्रकाशित पुस्तकों का उपयोग किया गया है। जैन ज्ञान भंडार, जैसलमेर में संकलित पाण्डुलिपियों का भी उपयोग किया गया। संपादक ने हिंदी अनुवाद करके ग्रंथ को लोकप्रिय बनाया है। भूमिका भाग में २१ पृ. हैं। मूल और हिंदी अनुवाद ३६८ पृ. में है। परिशिष्ट के छः पृष्ठों में महत्त्वपूर्ण तालिकाएँ दी गई हैं

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घ) डॉ. चन्दलेखा ने प्रो. गोपिकामोहन भट्टाचार्य के निर्देशन में १९७५ ई. में अपना शोधप्रबंध कृष्णपतिकृत प्रबोधचन्द्रोदय की रुद्रतर्कवागीशविरचित टीका का समीक्षात्मक संपादन भूमिकासहित प्रस्तुत किया। विदुषी संपादिका का यह श्रमसाध्य प्रयास बहुत प्रशंसनीय है। इसके संपादन में ८ पाण्डुलिपियों का प्रयोग किया गया है। इनमें से ७ पाण्डुलिपियों कलकत्ता से और एक सरस्वती भवन लायब्रेरी, वाराणसी में उपलब्ध है। कलकत्ता में एक पाण्डुलिपि Govt. Sanskrit College Library से प्राप्त हुई, जबकि Asiatic Society of Bengal तथा संस्कृत साहित्य परिषद् से ३-३ पाण्डुलिपियाँ प्राप्त हुई। सभी आठों पाण्डुलिपियाँ बंग लिपि में लिखित हैं। इसलिए डॉ. चन्द्रलेखा ने बंगीय लिपि के लिए पर्याप्त अभ्यास किया। इन में सबसे पुरानी पाण्डुलिपि Asiatic Society की है, जिसका लेखनकाल १६४० शक (१७१८ ई.) है। वाराणसी वाली पाण्डुलिपि का समय शक १६५२ (१७३०ई.) है। अन्य पाण्डुलिपियाँ इनसे नवीन ही हैं। वाराणसी वाली पाण्डुलिपि सबसे बडी है, जिसमें १-४६ पन्ने मिलते हैं।

छः अंकों वाले नाटक प्रबोधचन्द्रोदय के प्रणेता कृष्णमिश्र १०९० ई. के आसपास हुए थे। छात्रों को दर्शनाभिमुख करने के लिए ही नाटक का प्रणयन किया गया था, इसमें अद्वैत वेदान्त और विष्णुभक्ति के मध्य सुंदर समन्वय स्थापित किया गया है।

इस नाटक की २३ टीकाओं में रुद्रतर्कवागीश की रौद्री अपरनाम गुणवती टीका का विशेष स्थान है। रुद्रदेव के पिता हरिहर तर्कालंकार भट्टाचार्य थे। हरिहर का समय १६४८ ई. और रुद्रदेव का समय १७१८ ई. निर्धारित किया है। विदुषी संपादिका ने बडे मनोयोग से इस टीका का संपादन किया है। इसे ११३ पृष्ठ की विस्तृत भूमिका है। मूलभाग में २१९ पृ. हैं।

ड) डॉ. अशोक कुमार ने संस्कृत विभाग के वरिष्ठ शिक्षक डॉ. शिवराज शास्त्री के निर्देशन में १९८३ में Edition and a Study of the Aksaseni Panjika of Meghaduta by Kalidasa शोधप्रबंध प्रस्तुत किया। टीका के अनुशीलन से पता चला है कि इसके प्रणेता जैन विद्वान आखड हैं, जो आषाढ का अपभ्रंश कहा जा सकता है।- S. K. De ने ऐसी संभावना व्यक्त की है। इसकी एक मात्र पाण्डुलिपि कुरुक्षेत्र विश्वविद्यालय के हस्तलिखितग्रंथागार में सुरक्षित है। इसमें मेघदूत के पद्यों का संकेतमात्र है। जैसे **कश्चित् कान्तेति**। इसमें १२८ पद्यों की टीका की गई है। इस पाण्डुलिपि का लेखनकाल १५१४ ई. है, जबकि इस टीका के प्रणेता आखड का समय ११९२ ई. निर्धारित किया गया है।

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डॉ. अशोक ने इसकी विस्तृत भूमिका लिखी है, जिसमें १३ पृष्ठ हैं। मूलभाग में ५१२ पृष्ठ हैं। संपादन में संपादन की रीति के मानदण्डों का पालन किया गया है।

च) **डॉ. अयोध्याचन्द्र दास** संस्कृत, विभाग, कुरुक्षेत्र विश्वविद्यालय में वेद के प्राध्यापक थे। उन्हें एक पाण्डुलिपि प्राप्त हुई, जिसमें संस्कृत व्याकरण के स्वरप्रकरण को आधार बनाकर ९१ सूत्रों में वैदिक स्वरसिद्धांतों को विवृत किया गया है। डॉ. दास ने इसका संपादन करके 'विश्वसंस्कृतम्' होशियारपुर से प्रकाशित करवाया था।

स्वरसूत्रविंशतिका का प्रणेता स्वर्गीय विपिनचन्द्र वन्द्योपाध्याय कहा गया है डॉ. दास ने इसकी एक वृत्ति का प्रणयन किया और सूत्रों के साथ संपादित किया।

छ) **कुरुक्षेत्र विश्वविद्यालय** के संस्कृत एवं प्राच्यविद्या संस्थान के शिक्षक **डॉ. श्रीकृष्ण शर्मा** ने सामवेदीय प्रातिशाख्य अक्षरतन्त्र का संपादन किया, जो विश्वविद्यालय अनुदान आयोग के वित्तीय सहयोग से १९९४ में दिल्ली से प्रकाशित हुआ। अक्षरतंत्र का प्रथम संपादन वेद के प्रखर विद्वान आचार्य सत्यव्रत सामश्रमी ने एकमात्र पाण्डुलिपि के आधार पर किया था, जो उनके पर्यवेक्षण में प्रकाशित होने वाली उषा पत्रिका के १८११ शकाब्दीय अंक में कलकत्ता से प्रकाशित हुआ था। तत्पश्चात् १९८४ ई. में मद्रास के वेदविद्वान मायूरम् रामनाथ दीक्षित ने अक्षरतंत्र का संपादन किया, जो एकमात्र खण्डित पाण्डुलिपि के आधार पर अव्यवस्थित रूप में मुद्रित हुआ था।

डॉ. श्रीकृष्ण शर्मा ने बडोदा और आड्यार लाईब्रेरी से एक-एक पाण्डुलिपि प्राप्त करके उपरिवर्णित दोनों संस्करणों का प्रयोग करते हुए अक्षरतंत्र और उसकी अज्ञातकर्तृक वृत्ति का संपादन किया। इसके भूमिका भाग में ५६ पृष्ठ हैं और यह भाग संस्कृत और अग्रेंजी में लिखा गया है। मूलभाग मे १७० पृष्ठ हैं। अन्तिम ३० पृष्ठों में परिशिष्ठ है जिनमें व्याख्येय स्थलों पर महत्त्वपूर्ण टिप्पणियाँ दी गई हैं। उदाहरण रूप में प्रस्तुत सामगानों को सूचीबद्ध किया गया है। संपादक ने आचार्य सत्यव्रत सामश्रमी और श्री रामनाथ दीक्षित द्वारा अक्षरतंत्र को आपिशलि की रचना कहे जाने को युक्तिपूर्वक निराकृत किया है। वर्तमान में डॉ. श्रीकृष्ण शर्मा कुरुक्षेत्र विश्वविद्यालय में उपलब्ध परिशिक्षा की दो पाण्डुलिपियों को आधार बनाकर पारिशिक्षा का संपादन कर रहे हैं। इस संपादन कार्य में केरल और मद्रास से प्राप्त तीन अन्य पाण्डुलिपियों का भी आश्रय लिया गया है।

इस सर्वेक्षण से इस निष्कर्ष पर पहुँचा जा सकता है कि कुरुक्षेत्र विश्वविद्यालय ने

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ग्रंथों के संकलन, संरक्षण और संग्रहण के लिए तो स्तुत्य प्रयास किया है, किन्तु इन पाण्डुलिपियों के संपादन का कार्य नगण्य ही कहा जायेगा। जो कार्य हुआ भी है, उसका प्रकाशन नहीं हुआ। केवल मेघदूतटीका, कुसुमाञ्जलिकारिका, न्यायबिन्दुटीका और अक्षरतंत्र ही प्रकाश में आये हैं। किन्तु यह संतोष और गर्व का विषय है कि जो भी संपादन कार्य हुए हैं, वे उत्तम श्रेणी के हैं और संस्कृतसाहित्य को महनीय योगदान है। यदि इनका प्रकाशन हो जाये तो संस्कृतप्रेमी समाज पर महान उपकार होगा।

आभारप्रदर्शन

प्रस्तुत आलेख में वर्णित अधिकांश विषयवस्तु निम्नलिखित स्त्रोतों और विशिष्ट विद्वानों द्वारा प्रदत्त विज्ञप्तियों पर आधारित है। लेखक इन सभी के प्रति हार्दिक आभार व्यक्त करता है:

* Report of the Fourth Year (7 Feb. 2006 - 7 Feb. 2007). National Mission for Manuscripts, Ministry of Tourism and Cutlure, Govt. of India, New Delhi.
* Kriti Rakshana : Vol 2, No. 6 June 2007, National Mission for Manuscripts, Ministry of Tourism and Culture, Govt. of India, New Delhi, Papers.
  (i) Asiatic Society of Bombay by B.V. Shetti
  (ii) Manuscript Treasures of India at the Khuda Bakhsh Libray (Part-2) by Imtiaz Ahmad.
* वाल्मीकि रामायणः (भूमिका), ओरियण्टल इंस्टीट्यूट, बडोदा।
* महाभारतसंहिता (भूमिका) भांडारकर ओरियण्टल रिसर्च इंस्टीट्यूट, पूना।
* प्रोफेसर वी. वेंकटरमण रेड्डी, तिरुपति।
* प्रोफेसर देवव्रत सेन शर्मा, कलकत्ता।
* प्रोफेसर श्वेता प्रजापति, बडोदरा।
* डॉ. दिलीप कुमार राणा, दिल्ली।
* डॉ. धनीराम शास्त्री, जम्मू।
* डॉ. कमल किशोर मिश्र, जम्मू।
* डॉ. रमेशचन्द्र, होशियारपुर।
* डॉ. अनु. डॉ. संजय, डी. अमरेन्द्र, कुरुक्षेत्र।

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EPICS AND PURANAS SECTION

Presidential Address

By

Prof. Gangadhar Panda

After Vedas, among the sacred books of India, the *Rāmāyaṇa* and *Mahābhārata* have been the perennial sources of spiritual, cultural and philosophical heritage of India. The *Rāmāyaṇa* is considered as *ādikāvya* in which benign elements are established through human values. In the line of *Vālmīki Rāmāyaṇa*, other regional *Rāmāyaṇas* like, *Kṛttivāsa* and Kamba *Rāmāyaṇas* were written basing on the main story with minor changes.

The tradition of Vyāsa reflects firstly in Mahābhārata. Widely known as an epic text, it is also the repositoisy of principal doctrines of Hindu Tradition. Besides the translation of *Mahābhārata* in regional languages, the regional *Mahābhāratas* like *Sāralā Mahābhārata* in Orissa were written later with minor changes and additions. Later studies in the *Mahābhārata* by the institutions like Bhandarkar Oriental Research Institute, Pune, Maharaja Sayaji Rao University of Baroda, Department of Indology, Kurukshetra University and Indian scholars like V. S. Sukathanakar in his book. The Meaning of the *Mahābhārata* and foreign scholars like Nicholas Sutton in his book Religious Doctrines in the *Mahābhārata* were elaborately done. Some of the works done during last decade by the Institutions are presented.

I ORIENTAL INSTITUTE, M.S. UNIVERSITY, BARODA :[1]

During 1951 to 1975, a critical edition of the grant epic-*Vālmīki-Rāmāyaṇa* was prepared and published in seven voluminous books, incorporating seven *Kāṇḍas* namely : *Bāla, Ayodhyā, Araṇya, Kishkindhā, Sundara, Yuddha* and *Uttara*, with the financial assistance from U.G. C. The bare Text containing only the constituted text of the *Vālmīki Rāmāyaṇa*

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is also separately published in one book. The *Pāda-Index* of the *Vālmīki-Rāmāyaṇa* is published in three different volumes. The Volumes of *Bāla, Ayodhyā* are recently reprinted.

Prof. Robert P. Goldman, Professor of Sanskrit, University of California Study Center, U. S. A. has prepared and published the English Translation of the *Bāla, Ayodhyā, Āraṇya, Kishkindhā* and *Sundara Kāṇḍas* of the Critical Edition of the Oriental Institute, Baroda.

The Project of the Critical Edition of the *Viṣṇupurāṇa* was undertaken, after the successful completion of the Critical Edition of *Vālmīki-Rāmāyaṇa*. The Critical Edition of the *Viṣṇupurāṇa*, containing the constituted text, critical apparatus, index of verses and introduction, is published in two Volumes.

Now, the critical edition of the *Mārkaṇḍeyapurāṇa* has been undertaken. Its work is almost completed and D.T.P. work and proof reading for the same are in progress.

The Institute has also undertaken the major project of the critical edition of *Vāyupurāṇa*. The work of collecting of mss. is under process.

Work on Purana Manuscripts in Orissa :[2]

After the Muslim occupation of the whole of North India by 1200 A.D. Orissa, which could stem the tide of Muslim aggression for more than three and a half centuries by its powerful militia, offered peace and patronage to scholars and reformers, who did a lot the upkeep of Hindu religion and culture. It is known from the epigraphic records that *Anaṅgabhīmadeva* - III (1211-1238 A.D.) a powerful monarch of the *Gaṅga* dynasti, who could completely defeat the muslim invaders from Bengal, was a great devotee of Lord Jagannātha and had deep regard for the *Smṛtis* and the *Purāṇas*. Though the efforts of his able minister and general *Viṣṇu Āchārya*, who was also proficient in *Nyāya*, the three *Vedas*, *Vārtā* (Ethics) and *Daṇḍanīti* (state craft) a new recension of the *Purāṇas* was made in Orissa.

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But we do not get any accurate information about the names of the *Purāṇas*, a new recension of which was made under the patronage of this able minister. It is definitely known that most of the eighteen *Purāṇas* contained brief description of the sacred places of *Utkala* like *Virajā Kṣetra* (Jajpur) *Ekāmra Kṣetra* (Bhubaneshwar) *Arka Kṣetra* (Konarka), *Puruṣottama Kṣetra* (Puri). But separate description of these holy places began to be incorporated into the texts of some of the *Purāṇas*, when their recension was made during the *Gaṅga* Period (1100-1435 A.D.) This is clearly illustrated by the *Puruṣottama Mahātmyam* of the *Viāṣṇu Khaṇḍa* of the *Skanda Purāṇa* where this *Mahātmaya* occupies about one third of the book.

PURUṢOTTAMA MAHĀTMYAM:

In the absence of any definite evidence the age of *Puruṣottama Mahātmya* can be tentatively fixed on the basis of internal evidence furnished by it. We find the description of *Gundichāmaṇḍapa* which is meant for thr temporary residence of Lord Jaggannātha for seven days at the time of the car festival.

Puruṣottama on the bank of *Vindusarovara*, mentioned in it i.e. *Puruṣottama Mahātmya* can definitely be identified with *Ananta Vāsudeva* who is the only *Vaiṣṇava* deity at Bhubaneshwar. From the inscription originally attached to the Anantavāsudeva temple, it is definetly known that this was built in Śaka year 1200 or 1278 A.D. So, the *Puruṣottama Mahātmya* of Skanda *Purāṇa* must have been written sometime after 1278 A.D.

KAPIL SAṂHITĀ :

The manuscripts of Kapila Saṁhitā are found in different parts of Orissa: It describes the sanctity and importance of the river *Mahāndī*, *Nīlachala* or *Puri*, *Maitreyavana* of Koṇārka, river Chandrabhāgā flowing near the Sun Temple, *Virajā Kṣetra* or Jajpur, *Kailāsha or Kapilāsa* and the temple of *Śikhareśvara* over it, *Ekāmravana* or Bhubaneswar

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and lastly of the rivers, the *Bhārgavī*, the *Puṣpabhadrā* (modern Kuśabhadrā), the Dadhisravā (Modern Dayā) and the Prācī. The special feature of this book is the glorification of the *Kapilāsa* and the *Śikhareśvara* temple which are not yet found in any other *Purāṇa* or *Upapurāṇa*.

MUKTICINTĀMAṆI :

Mukticintāmaṇi has been authored by the famous Gajapati Puruṣottama Deva of the Solar Dynasty (1466-1497) who was a great devotee of Jagannātha. Though this work is very small, it has quoted a number of works i.e. *Brahma Purāṇa*, *Viṣṇu Purāṇa*, *Bṛhadviṣṇupurāṇa*, *Garuḍapurāṇa Narasimha Purāṇa*, *Viṣṇudharmottara*, *Narasimha Purāṇa*, *Brahmayāmala*, *Vāyupurāṇa*, *Tattvayāmala*, *Śiva Purāṇa*, *Varāha Purāṇa* and *Āgneya Purāṇa*. The recension was made during Gaṅga period in order to incorporate up-to-date accounts about Jagannāth and the Puruṣottama Kṣetra. The work is very helpful for research on the development of Purāṇic literature in Orissa. Besides this Gajapati Puruṣottama Deva has written Gopālārcana *Pūjā Vidhi*, *Bhubaneswarī Pūjā Pallava*, *Navamalikā*, *Jānaki Pramoda*, *Kuvalayaśva carita*, *Abhinava Veṇīsaṁhāra*, and *Abhinava Gītagovinda*.

NĪLĀDRIMAHODAYA:

Nīlādrimahodaya has been written after the model of the *Puruṣottama Mahātmya* of the *Skanda Purāṇa*. But its speciality lies in giving detailed description about the various festivals of Lord Jagannātha and the mode of their observation. It also supplies a lot of information about the daily Pūjāpaddhati or mode of worship of Jagannātha and other subsidiary deities.

Like most Purāṇic works, the date of the composition of this voluminous work covering about 536 printed pages is nowhere given. But the reference to the rites of purification to be observed for the entry of any Yavana (Muslim) into the temple indicates that this was perhaps written sometime after 1588 A.D, when the Muslim army first entered the com-

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pound of this great 'Hindu.temple'.

EKĀMRAPURĀṆA:

The text of *Ekāmra-purāṇa* is regarded as an authority regarding the glory and sanctity of Ekāmra Kṣetra i.e. Bhubaneswar. The mention of the temple of *Ananta-Vāsudeva* at pages 149 and 186 of he printed text 64 of this work definitely places it after 1278 A.D. and the glory of the Kapileśvara temple which was built by the great Gajapati Kapileśvara Deva, after his coronation at Bhubaneswar in 1435 A.D. On the basis of this fact, its date can be fixed around 1450 A.D.

SVARNĀDRIMAHODAYA:

This work is posterior to *Ekāmra Purāṇa*, and as such its date can be fixed tentatively in the second half of the 18th century. Though this work is small in volume, its treatment of the subject matter is more scientific as its author has divided Bhubaneshwar into eight limits (*Aṣṭāyatana*), and has described thereafter all the big and small temples and tanks existing in each unit. It also supplies information about different festivals observed at this holy place and the mode of worship of the chief deities. So as a guide book, it is very helpful for research.

EKĀMRACANDṚIKA:

This piece of work is very small. It has been composed in limitation of *Ekāmra Purāṇa* and *Svarnādri Mahodaya*. Even the *Maṅgalācaraṇa* verse of *Ekāmra Purāṇa* has been as such in this work. The author can be assigned to the last part of the 16th century or even later, as he has described very small and unimportant temples built towards the close of the Gajapati rule, i.e. 1568 A.D. at this sacred place.

PRĀCHĪMAHĀTMYAM :

This popular work was composed in the 18th century, but the original Sanskrit text is very rare now-a-days. The special feature of the *Prācī* valley civilization is the existence of very old temples of Śiva and Viṣṇu

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(Mahādeva) side by side at the end of every two miles on its bank. Besides these, we also find a large number of Vajrayāna deities and various goddesses of the Hindu pantheon, near these old shrines. The number of Viṣṇu images found in this valley is perhaps the highest in India. We find eleven Viṣṇu images carved on Chlorite stone in *Śobhaneśvara* temple (1170-1200 A.D.). On account of the existence of a large number of religious edifies, in its valley the river Prācī is regarded as holy as the Gaṅgā. The original Prācī Mahātmya describing the famous Dvādaśa Śambhus, Dvādaśa Mādhavas and the glory and sanctity of the Triveṇī Ghaṭa was composed after the construction of the sun temple at Koṇārka near the mouth of the Candrabhāgā, a branch of the Prācī. The period is tentatively fixed as the early part of the 14th century.

ARKAKṢETRAMAHĀTMYAM AND SŪRYASAMUCCAYA :

These are two unpublished works which describe the glory and sanctity of *Maitreya Vana* (the old name of Koṇārka) and its temples, the chief of which are the world-famous Sun temple and the temples of '*Aṣṭaśambhu*' or eight *Śivas* also of *Sūrya*, *Gaṅgā*, the *Candrabhāgā* and *Arkavata*, existing within the limits of this sacred *tīrtha* or holy site. They also give information about the various fairs and festivals of this place, especially of the *Ratha Yātrā*, which was once being performed with much pomp and slow, in the days gone by but none has become a thing of the past even after the removal of the deity of the Sun God from the sanctum to Koṇārka in 1628 A.D. of these two works, the first may be assigned to the Gaṅga period while the second to a later work.

VIRAJĀMAHĀTMYAM :

The deity of *Virajā* attained great fame and prominence in Orissa long before *Lord Jagannātha* and *Lord Lingarāja* came into picture. The name of Virajā Nagar finds mention in the Pāralakhemuṇḍi-Plates of Sri Prithivi Maharāja, who has been assigned to the last part of the sixth century A.D. The name of the city again finds mention in the Soro Plates of Bhānudatta who belonged to the seventh century A.D. during Bhanma

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rule over the whole of Orissa, extending from the Mahendra Mountain in south to the *Gaṅga* in the North, Virajā Nagar was the capital of Orissa, a beautiful descripition of which is found in the introductory verses of some Bhanma records. It is mentional as the capital of Bhanma Sovereign Unamatta Keshrī in the Bada Khemundi Plates of his Gaṅga vassal Jayavarmadeva. This work dated to the Bhanma era 50 can be assigned to the last part of the seventh century. In the Dhauli cave Inscription of Śāntikara, a Bhanma sovereign, dated to the year 98 (first half of the eight century) mention is made of Virajā.

After the fall of the Bhanmas it lost its importance as the capital city of Orissa, as the Somavaṁśī rulers, who succeeded them, located their Headquarters at Yajātinagara on the banks of Mahānadi. But its glory and sanctity as a holy *tīrtha* was enchanced by Yajāti Keshrī, was can be indentified with the powerful King Yajāti-II of the Soma dynasty who built the *Daśāśvamedha Ghaṭa* on the bank of *Vaitaraṇī*, after performing the ten horse sacrifices, for which as per tradition he engaged ten thousand *Brāhmaṇas*, well-versed in the Vedic rites. These *Brāhmaṇas* were settled in and around *Virajākṣetra*. During *Gaṅga* and *Sūrya Vaṁśī* rule over Orissa (1112-1533) the present Cuttack city remained the capital of Orissa. But due to the prominence of Jajpur, the state of Orissa began to be called as the Kingdom of Jajnagar in the Muslim accounts regarding Orissa. The temple of Varāhanatha at Jajpur built by Gajapati Pratāparudra Deva (1497-1533 A.D.) *Virajākśeetra Mahātmyam* which mentions *Varāhanatha* may be assigned to the middle of the 18th century. Of all the holy places of Orissa, Jajpur became the greatest victim of Muslim as a result of which, almost all its old religious edifices have now gone out of existence.

KEŚARAKṢETRAMAHĀTYAM :

Keśarskṣetra Mahātmayam published in Oriya characters in 1961; sings the glory of *Candaneśwara* and the subsidiary deities existing in the village of *Candaneśwar*, near *Tangi* Police Station of the Puri district.

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It is a work of the 17th or the 18th century, Unfortunately the beautiful temple of *Candaneśwar*, which could vie with the famous *Liṅgarāja* temple, was destroyed by the heavy cyclone on the night of 29.10.55.

BHĀGAVATAPURĀṆA :

The discussions made earlier clearly indicate that *Śaivism*, *Śaktism* and *Vaiṣṇvism* flourished side by side in Orissa from the 4th century to the 12 th century A. D. but of these, *Śaivism* was predominant as most of the rulers of different royal dynasties were "*Parama Maheśvara*" or devotees of Siva. But there was vigorous revival of *Vaiṣṇavism* in Orissa in the 12th Century A.D. due to the preachings of Sri Rāmānuja, Sri Viṣṇusvāmī, Srī Nimbārka and Srī Madhvāchārya all from the South who made Puri, the centre of their activities and established mathas for the propagation of their respective religious faiths. Of these four reformers, Viṣṇu Svāmī, who had three maths at Puri, wrote Bhāgavata Bhāṣya' which enhanced the popularity of the Bhāgavata Purāṇa in Orissa.

The commentary *Bhāvārthadīpikā* written by *Śrīdhara Svāmī* had been widely circulated. *Śrīdhara* was born in a Brahmana family in Maraigan situated in the present Nilagiri sub-division of the Balasore district of Orissa. According to tradition, he led the life of a *Sannyāsī* for some years in the *Kapilās'a* hill, with beautiful natural surroundings, when he earned mastery over the *Śāstras* and *Purāṇas*.

Now it will be very convenient to give the names of the authors with reference to their works according to chronological and systematic order of the period.

BHAKTIBHĀGAVATAMAHĀKĀVYAM :

Diṇḍimādhavāchārya son of Trilochana Āchārya, who was also the teacher of Puruṣottama Deva had written Bhaktibhāgavata Mahākāvya at the age of thirty-five only. He had written this on the advice of his patron Śrī Pratāparudra Deva in 1510 A.D.

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NITYAGUPTACITĀMAṆĪ :

The writer of this work is very much famous for Bhāgavata in Oriya script. Besides his number of Oriya works, *Nityagupta Cintāmani*, based on *Bhaktirasa*, is only a Sanskrit composition.

DURGOTCCHAVACHANDRIKĀ:

Vardhanāchārya the son of Diṇḍimādhavāchārya, had written a book entitled *Durgotcchava Chandrikā* and attributed it to his patron, Gajapati Ramachandra Deva whose period was 1568 to 1607. this book had been published and preserved in the state museum of Orissa at Bhubaneshwar.

HARIBHAKTISUDHĀKARA:

Narayana Mangaraja, patron of many a pandit and scholar, was the minister of Baḍakhemuṇḍi dynasty. He has also himself written a book, Haribhakti Sudhākara in 1688 A.D.

YĀTRĀ-BHĀGAVATA:

Yātrābhāgavata written by Balunki Pati, describes the festivals of Lord Jagannātha. It also gives an idea about the actual days of the festival.

All India Kashiraj Trust, Ramnagar:

It has been bringing out wonderful Research Journal called PURĀṆA for so many decades under able directorship of Dr. R. K. Sharma and Dr. Gangasagar Rai. Research papers on *purāṇas* written in English and Sanskrit take place in this journal which is published half-yearly. Besides this has brought critical edition of important *purāṇas* like *Varāha, Vāmana Kūrma* and *Garuḍa Purāṇa*.

Sampurnananda Sanskrit University, Varanasi:

This university has a great credit in bringing out Sanskrit text books. Besides other Sanskrit texts, it has equally given importance to publish Purāṇic texts. Some of them are:

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1. PURĀṆETIHASAYOḤ SĀNKHYAYOGA DARŚANA VIMARŚAḤ
2. AGNIPURĀṆOKTAM KĀVYĀLAṄKĀRAŚĀSTRAM
3. KĀŚĪKHAṆḌAḤ
4. KĀŚĪKHAṆḌAPARIŚIṢTAM
5. KŪRMAMAHĀPURĀṆA-VISAYĀNUKRAMAKOṢAḤ
6. PARĀŚARAUPAPURĀṆASYA SAMĪKṢĀTMAKAṀ SAMPĀDANAM
7. MAHĀBHĀRATASARVASVAM
8. KĀŚĪ-MĀHĀTMYA
9. GARGASAṀHITĀ
10. VĀMANAMAHĀPURĀṆA VIṢAYĀNUKRAMAKOṢAḤ
11. BRAHMAVAIVARTA MAHĀPURĀṆAVIṢAYĀNUKRAMAKOṢAḤ
12. AṢṬĀDAŚAPURĀṆEṢU NĀRĪ
13. BHAGAVĀNMĀHĀTMYASANGRAHAḤ
14. KEDĀRAKHAṆḌAḤ
15. KALKIPURĀṆAM
16. ŚRĪMADBHĀGAVATAMEM SĀNKHYAYOGAKE TATTVA : EKA PARIŚĪLANA
17. ŚIVAMAHĀPURĀṆAM
18. KAŚĪYĀTRĀ
19. LOKAMĀTĀGAṄGĀ

Shri Ma Anandamayee Institute for Purāṇic and Vedic Studies and Research, Naimiṣāraṇya U.P.

This Institution was established in the name of Maa Anandmayee by Late Dr. Chenna Reddy, Former H.E. Governor of UP and the building was inaugurated by Late Smt. Indira Gandhi. It has brought important publications on *purāṇas*. i.e. *Mārkaṇḍeyapurāṇa*, *VishṇuPurāṇa*, *Durgā Saptaśatī* and *Paurāṇika-Kathā-Kośa*. Besides, it has been bringing a periodical Research Journal on Purāṇa i.e. "Naimiṣīyam"

CRITICAL EDITIONS:

The progress which research has witnessed in India during the 19th century onwards are due to some of the institutions like Bhandarkar Oriental Institute, Sarasvatī Bhawan Library, Sampurnananda Sanskrit Uni-

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versity, Varanasi, Gaikwad's Oriental Series, Baroda, Adyar Library Series, Chennai and so on. The efforts and pain taken by the individual Publishers like Motilal Banarasi Dass and Nag Publishers, Delhi in bringing out translation works of *Purāṇas* are really praiseworthy. Universities like Pandit Ravi Shankar University, Delhi University, Chatrapati Śāhuji Maharaja University and Sampurnananda Sanskrit University have encouraged students by getting them enrolled in researches in *Epics* and *Purāṇas*. Many a research work done in these Universities has been published.[3]

S.G. Kantawala, Ashok Chatterje, Rajendra Mishra, R.K. Sharma (Elements of Poetry in the Mahābhārata, 1964), Puspendra Kumar, U. N. Dhal (Goddess Laksmi), P.G. Lalye (Devī Bhagavata-A Study), S. Jena (Narasiṁha Purāṇa), N. Gangadharan, G.K. Dash (Nārada in Mythology), G. Panda (Indra in the purāṇas), V.M. Bhatt, Iccharam Dwivedi and some others have made study on the aspects of myths and legends.[4] Prof. Stitincron has brought a potential volume on the work done in Epic and purāṇas.

CONCLUSION AND SUGGESTION :

Though exhaustive researches in Epics and *Purāṇas* have been undertaken by the Institutions and scholars in East and West, yet some fields in this area, hitherto, untouched. Except Mr. R.C. Hazra's book Studies in *Upapurāṇas* no ther major work on *Upa* and *Aupapurāṇas* have come to the notice. We should find out the solutions for present challenges i.e. global warming, alarming position of environment, unsolved problems in science and alternative medicine through the intensive studies in *Purāṇas*. It is, therefore, necessary to afford ample facilities in the universities for advanced studies in *Purāṇas* and allied subjects. Except '*Naimiṣiyaṁ*' of Naimiṣāraṇya, *purāṇa* of Ramnagar and *Purāṇas. Prajñā* of Sampurnananda Sanskrit University no periodical in *purāṇasa* published. Hence situation demands that intensive studies should be done and reearch production, in *Purāṇas* should be published time to

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time. Sanskrit Deparments in Universities should introduce *Epics* and *Purāṇas* as special papers in post-graduate classes to encourage the studies in *Purāṇas*.

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4. Prof. G.K. Dash, Presidential Address, Chennai session, AIOC.

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INDIAN AESTHETIC AND POETICS SECTION

Presidential Address

by

Prof. Chandrakant Shukla

सम्मान्याः अध्यक्षवर्याः पारिषद्याश्च,

अखिलभारतीयप्राच्यविद्यासम्मेलनस्य चतुश्चत्वारिंशत्तमाधिवेशनस्य भारतीय-सौन्दर्यशास्त्र-काव्यशास्त्रानुभागस्याध्यक्षपदं भवदिभर्प्रापितोऽयं जनः सर्वेषामौदर्या स्वीकुर्वन् प्रथमतया अनुभागस्यास्य पूर्वाध्यक्षेभ्यो नमः विनिवेद्य उपस्थितेभ्यः स्वागतं व्याहरति।

अनुभागेऽस्मिन् भारते उद्भूतस्य उत प्रवर्तमानस्य सौन्दर्यशास्त्रस्य काव्य-शास्त्रस्य च विवेचनं, विश्लेषणं, समीक्षणञ्चाभिप्रेतमस्ति। यदि वयं परंपरादृष्ट्या शुद्धरूपेण विचारं कुर्मः तर्हि सौन्दर्यशास्त्रं काव्यशास्त्रं वा समानमेव प्रतीयते, यतो हि भारतीयं काव्यशास्त्रं सौन्दर्यशास्त्रमप्युच्यते। नैके प्राचीनाः शास्त्रकाराः अस्य शास्त्रस्याभिधानम् अलङ्कारशास्त्र-रूपेणापि कुर्वन्ति। कथं काव्यशास्त्रमलङ्कारशास्त्र-मिति विषये प्रतापरुद्रीयस्य रत्नापण-टीकायामुक्तमस्ति- 'यद्यपि रसाद्यलङ्कारद्यनेक-विषयमिदं शास्त्रं तथापि छत्रिन्यायेना-लङ्कारशास्त्रमुच्यते।' आचार्यो वामनः स्पष्टतया अलङ्कारं सौन्दर्यस्य पर्यायरूपेण स्वीकुर्वन् कथयति- ''सौन्दर्यमलङ्कारः'' इति। आचार्येण दण्डिना ''काव्यशोभाकरान् धर्मानलङ्कारान् प्रचक्षते'' इति रूपेण यदुक्तमस्ति तत्रापि सौन्दर्यस्यैव बोधो जायते। इत्थं काव्यालङ्कार-शब्दस्यार्थः काव्यसौन्दर्यमस्ति तेन च लक्षणया काव्यसौन्दर्यबोधकस्य शास्त्रस्य परिज्ञानं जायते। इत्थं काव्यशास्त्रम्, अलङ्कारशास्त्रं, सौन्दर्यशास्त्रं वा एकस्यैव शास्त्रस्य बोधकं प्रतीयते। परं सम्प्रति पाश्चात्यजगतः प्रभावेण सौन्दर्यशास्त्रं काव्यशास्त्रात् किञ्चिद् भिन्नमेव स्वीक्रियते। संभवतः एतदर्थमेव विद्वद्भिः अस्यानुभागस्य नामकरणं ''भारतीयसौन्दर्यशास्त्रकाव्यशास्त्रमिति'' कृतं स्यात्।

किं नाम सौन्दर्यं सौन्दर्यशास्त्रञ्च इति जिसासायां पाश्चात्यसरणिदृष्ट्या उच्यते यत् प्रत्यक्षीकरणस्यार्थे विद्यमानेन ग्रीकभाषायाः धातुना aisthesthai इत्यनेन Aesthesis इति शब्दस्य निस्पत्तिरभवत् यस्यार्थः भवति- ऐन्द्रियानुभवः ऐन्द्रिय-सुखस्यानुभवो वा। अनन्तरं तेनैव Aesthetic इति शब्द उद्भूतः पश्चाच्य Aesthetics इत्यस्यानुवादरूपेण

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भारते 'सौन्दर्यशास्त्रम्' इति शब्दः प्रथितो जातः।

पाश्चात्यजगति यद्यपि प्लेटोमहोदयेन अरस्तूनमहोदयेन व सौन्दर्यस्य उल्लेखः कृतोऽस्ति, परमष्टादशशतके वाउमगार्टनः एव प्राथम्येन सौन्दर्यस्य वर्णनं शास्त्ररूपेण करोति। प्लेटो विश्वस्य समग्रमपि सौन्दर्यं विधातुः रूपं स्वीकुर्वन् सौन्दर्यानुभूतिं दिव्यम् अध्यात्मसाधनावच्च स्वीकरोति। सः सौन्दर्यं शिवत्वेन योजितवान्। परम् अरस्तूः सौन्दर्यस्य बाह्यरूपस्य प्रामुख्यं दत्तवान्। प्रसिद्धः वाउमगार्टनः एतस्मिन् विषये कथयति यत् प्रकृतौ कलायां वा यत् सुन्दरं स्यात् तस्य, तत्प्रकृतेः, तस्यावस्थायाः तस्य नियमानुकूलयाश्च ज्ञानं सौन्दर्यशास्त्रस्य विषयो भवति। तदनुसारं सौन्दर्यशास्त्रं प्रकृतेः, काव्यस्य कलायाश्च सौन्दर्यानुभवं गृह्णाति। सः अनुभववादमाध्यमेन ऐन्द्रिय-ज्ञानरूपेण सौन्दर्यशास्त्रस्य विकासं कृतवान्। शर्मण्यदेशस्य प्रसिद्धो दार्शनिकः कांटः व्यनक्ति यत् सुन्दरं वस्तु केवलं कस्याप्येकस्य कृते सुन्दरं न भवति, अपितु तत् समेषां कृते सुन्दरं प्रतीयते। अतएव तत् वैयक्तिकं नास्ति, अपितु सार्वभौमं भवति। शर्मण्य-देशीयः एवं शिलरः अपि इत्थमेव कथयति यत् कलायाः उद्देश्यम् आनन्दोपलब्धिः सौन्दर्यसृष्टिर्वा भवति, सौन्दर्यानुभवश्च सार्वभौमः भवति। शर्मण्यदेशस्यैव शेलिंगः स्वीकरोति यत् कलावांस्याभिव्यक्तिर्भवति, सौन्दर्यञ्च मानवम् अनन्तदिशि उन्मुखी-करोति। प्रसिद्धो दार्शनिकः हीगलः ललितकलायाः दर्शनमेव सौन्दर्यं मंनुते। सः ललितकलायाः विभाजनं वास्तुकला, मूर्तिकला, चित्रकला, सङ्गीतकला, काव्य-कलादिरूपेण करोति। तस्यानुसारं वास्तुकला मूर्ततकारणात् निकृष्टा आधारस्य सूक्ष्मताकारणाच्च काव्यकला श्रेष्ठा भवति।

परं निराशावादितायुक्तः शर्मण्यदेशीयः प्रख्यातः दार्शनिकः शपेनहावरः सर्वासु कलासु मध्ये संगीतकलायाः एवं श्रेष्ठत्वं प्रतिपादयति। सः व्यनक्ति यत्सङ्गीतश्रवण-काले मानवः वेदनां विस्मृत्य मोहात्मकं भावलोकं प्राप्नोति। एतादृशी क्षमता अन्यासु कलासु नैवावलोक्यते। सौन्दर्यानुभूत्यवसरे मानवः जीवनस्य वास्तविकतामपि विस्मरति। आङ्गलदेशीयः स्पेंशरः वदति यत् सौन्दर्यानुभूतौ यावन्मात्रायाम् इन्द्रियाणि व्यापृतानि जायन्ते तावन्मात्रायां मानवः आनन्दस्यानुभवं करोति। सौन्दर्यशास्त्रिषु वेनेदितो क्रोचे विशेषतया उल्लेखख्योस्ति। तदनुसारं सर्वाः कलाः अभिव्यक्तयः सन्ति, अतएव सर्वाः अभिव्यक्तयः अपि कलाः जायन्ते। सः स्वीकरोति यत् सौन्दर्यं वस्तुमध्ये न भवति, अपितु तत् मानवस्य सौन्दर्यात्मिकायां क्रियायां भवति। सः रूपमेव सौन्दर्यस्य आधाररूपेण प्रतिपादयति। इदं रूपमेव अभिव्यजकमस्ति। सौन्दर्यं मानसिकम् आध्यात्मिकं वा तत्त्वं

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भवति। गिल्बर्ट मरेमहोदयानुसारं सौन्दर्यं तद्वस्तु भवति यस्य अवलोकनसमनन्तरमेव स्नेहस्योत्पत्तिर्जायते। महाकविः दाँते सौन्दर्य-शास्त्रे स्पष्टतया अभिव्यनक्ति यद् अहम् एतादृशः जनोस्मि यः प्रेम्णः प्रेरणां प्राप्य चिन्तयन् भवामि यत् येन प्रकारेण सः आदिशति, तथैव तस्य रूपसज्जां करोमि, यतो हि कस्याः अपि कलाकृतेः रचयितुः कृते तस्य ग्राहकस्य कृते च सौन्दर्यं तद्वस्तु भवति,. यत् प्रेम प्रददाति। इत्थं पाश्चात्यजगतः सौन्दर्य-शास्त्रिणामनुसारं काव्यस्य कलायाः वा लक्ष्यं भवति आनन्दानुभूतिप्रदानम्। ते प्रतिपादयन्ति यत् काव्येनोत्पन्नः आनन्दः कल्पनोत्पन्न आनन्द एवास्ति।

अधुना एकः प्रश्नः समुदेति यत्किं पाश्चात्यजगतः एव सौन्दर्यशास्त्रस्यागमनं भारते अभवत्? स्थूलतया अवलोकनेन इदं तु सत्यमेव प्रतीयते, परं सूक्ष्मतया अवगाहनेन इदं तु सत्यमेव प्रतीयते, परं सूक्ष्मतया अवगाहनेन दृश्यते यत् नाम्ना सौन्दर्यशास्त्रं भारते नासीत्, परं सौन्दर्यतत्त्वस्य विवेचनं तु बहुपूर्वत एव भारते अभवदिति। भरतानन्तरम् एकः कालः एतादृशः आगतः आसीद्यदा प्रायः सर्वेपि काव्यशास्त्रकाराः स्वग्रन्थस्य नाम 'काव्यालङ्कार' इति कृतवन्तः आसन्। अवएव काव्यशास्त्रस्यापरमभिधानं जातमासीत् 'अलङ्कारशास्त्रम्' इति। भामहेन तु स्पष्टतया सौन्दर्यमेव अलङ्कार इति प्रतिपादितमस्ति। आचार्येण दण्डिना यत्काव्यलक्षणं कृतमस्ति तत्र 'इष्टार्थ' इति पदं पुनश्च पण्डितराजेन जगन्नाथेन यत् 'रमणीयार्थ' इति पदं दत्तमस्ति तस्याप्यभिप्रायः सौन्दर्यमेव परिलक्ष्यते। रसवादिनः अथवा ध्वनिवादिनः आचार्याः रसतत्त्वस्य यद् विवेचनं कृतवन्तः सन्ति, तत्रापि नूनमेव सौन्दर्यस्यैव प्रतीतिर्भवति। डॉ. राजवंश सहाय 'हीरा' महोदयः प्रतिपादयति यत् सौन्दर्यशास्त्रस्योद्देश्यं सौन्दर्यस्योद्घाटनमस्ति, यत् सामान्यं नास्ति, अपितु शुद्धरूपेण कलात्मकं लालित्यमस्ति, रसानुभूतिरपि कलानुभूतिरेवास्ति। डा. कान्तिचन्द्रपाण्डेयः अपि रसं कलागतं भावात्मकं सौन्दर्यं स्वीकृतवानस्ति। सः कथयति यत् सौन्दर्यशास्त्रिणः विवेचयन्ति यत् भाव एव कलायाः कृते आधारभूतः भवति, अपरत्र भारतीयाः रसाचार्याः अपि भावानां परिपक्वावस्थां रसरूपेण प्रतिपादयन्ति। अतएव सौन्दर्यतत्त्वं भारतीयकाव्यशास्त्रस्य कृते किञ्चित् नूतनं नास्ति, परं निश्चयेन पाश्चात्यजगति एतस्मिन् विषये विस्तरेण विवेचनं कृतमस्ति, यस्य प्रभावः साम्प्रतिके भारतीये काव्यशास्त्रे दृष्टिगोचरो भवति।

गोविन्दचन्द्र पाण्डेमहोदयः विस्तरेण ''सौन्दर्यदर्शनविमर्शे'' प्रतिपादयति यत् यद्यपि नाम्ना सौन्दर्यशास्त्रम् अस्माकं भारतीयायां परंपरायां नासीत्, परमस्य तत्त्वानि तु प्राचीने काव्यशास्त्रे तु सन्त्येव, यथा पाश्चात्यजगति अपि प्रथमतया अष्टादशशतके बाउमगार्टेनः

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एव अस्योल्लेखं कृतवान्, यद्यपि बहुपूर्वतः अस्य विवेचनं प्रकारान्ततया आसीदेव। सौन्दर्यदर्शनविमर्शस्य अनुवादं कुर्वन् डा. जगन्नाथ पाठकः प्रारम्भे टिप्पण्यां पाण्डेय-महोदयस्य विचारान् स्थापयन् लिखति- ''साहित्य, सौन्दर्य और संस्कृति'' के नाम से दिये गये अपने एक व्याख्यान में, इस प्रसंग की स्पष्ट चर्चा उन्होंने इन शब्दों में की है- ''अनेकत्र यह पढा-सुना जाता है कि सौन्दर्य-मीमांसा या इस्थैटिक्स की कोई निश्चित शास्त्रीय परंपरा भारत में नहीं पायी जाती। स्वयं 'सौन्दर्यमीमांसा' या 'सौन्दर्यशास्त्र' ये शब्द भी इस्थैटिक्स के अनुवाद के रूप में गढ़े गये हैं। अलंकार-शास्त्र, नाट्यशास्त्र, शिल्पशास्त्र, साहित्यशास्त्र आदि अनेक शास्त्र भारतीय परम्परा में उपलब्ध होते हैं। सौन्दर्य की अर्थतः चर्चा इन शास्त्रों में मिलती है-.... सौन्दर्य और कलातत्त्व की सर्वांगीण और व्यवस्थित दार्शनिक मीमांसा के रूप में एक पृथक् शास्त्रीय प्रस्थान अवश्य ही प्राचीन भारतीय परम्परा के अवशिष्ट साहित्य में नहीं मिलता, पर इस प्रकार का शास्त्र पश्चिम में भी पहले नहीं था। उसकी उद्भावना १८वीं सदी में बाउमगार्टेन के द्वारा सर्वप्रथम हुई, यह सुविदित है।''

सौन्दर्यशास्त्रं किञ्चिद्पूर्वं शास्त्रं नास्तीत्यस्मिन् विषये गोविन्दचन्द्र पाण्डे-महोदयः सौन्दर्यदर्शनविमर्शस्य एकस्यां कारिकायां निगदति- ''सौन्दर्यशास्त्रं नापूर्वं नैकरूपं सदैव वा।'' सौन्दर्यतत्त्वस्य स्वरूपं प्रकटयन् ग्रन्थस्यान्तिमायां कारिकायां सः कथयति यत् ज्ञानमात्रेणास्वाद्यं स्वरूपतः विमर्शयोग्यञ्च यदाकारयुतम् उत्कर्षपूर्णं तत्त्वं भवति तदेव 'सौन्दर्यम्' इत्यस्ति-

'आस्वाद्यो ज्ञानमात्रेण विमृश्यश्च स्वरूपतः।
आकारगतोत्कर्षस्तत् सौन्दर्यमभिधीयते॥'

सौन्दर्येणोत्पन्नः आह्लादः कथमवर्णनीयः भवति इत्यस्मिन् विषये सः अग्रे रूपतत्त्वविमर्शे प्रकटीकरोति-

सौन्दर्यजनिताह्लादः सुखान्तरविलक्षणः।
समालोच्यविशेषोऽपि मूकास्वादसमोऽन्ततः॥

सत्यमेव सौन्दर्यस्यानुभूतिः व्यक्तिसापेक्षा भवति तस्याः वर्णनञ्च कर्तुं नैव शक्यते। एषा अनुभूतिः निश्चयेन अनिर्वाच्या भवति।

भारतीयदृष्ट्या सौन्दर्यगुणतत्त्वे के के विषयाः आगच्छन्तीत्यस्मिन् सन्दर्भे आचार्यो

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सीताराम चतुर्वेदिमहोदयः स्वीये 'साहित्यानुशासनम्' इति ग्रन्थे प्रतिपाद-यति- ''ललितपदविन्यासः, भावानुसारि शब्दार्थप्रयोगः, सम्यग् हि रससन्निवेशः, मनोहारि कथाप्रसङ्गः, यथोचितालङ्कारप्रयोगः हृद्यग्रथनकौशलं, भावाश्रितश्छन्दो-विनियोगः, अलौकिकसौन्दर्यशीलनरनारीणां वर्णनञ्च साहित्यस्च सौन्दर्यलक्षणानि। एतेषां समाहार एव साहित्यस्य सौन्दर्यगुणतत्त्वम्।''

वस्तुतः चतुर्वेदिमहोदयः साहित्ये सौन्दर्यविषये विवरणात्मकं किञ्चित् विषय-मुपस्थापयति। अत्र सः साहित्यशास्त्रे साहित्ये वा प्रायः ये विषयाः सामान्यतया आगच्छन्ति तेषां विवरणं प्रदयाति। तथाप्यत्र प्रकृतेः कलायाः वा विवेचनयुताः विषयाः अवशिष्यन्त एव। अतएव सौन्दर्यस्य प्रकटीकरणार्थमिदं विवेचनं पर्याप्तं नास्ति, परं तस्य मार्गदर्शनं निश्चयेन महत्त्वावधायकमस्ति।

सम्प्रति सौन्दर्यशास्त्रातिरिक्तं काव्यशास्त्रं किञ्चित् भिन्नमेव शास्त्रं स्वीक्रियते, यद्यपि द्वयोः मध्ये स्थूलतया भेदनिरूपणं नैव कर्तुं शक्यते। 'भारतीय काव्यशास्त्र-मीमांसा इति ग्रंथस्य संपादकीये डा. किरण टण्डनमहोदयया सह डा. हरिनारायण दीक्षितः प्रतिपादयति यत् ''विद्वानों ने इस शास्त्र को अलङ्कारशास्त्र, सौन्दर्यशास्त्र, साहित्यविद्या, काव्यमीमांसा, साहित्यशास्त्र, काव्यशास्त्र, क्रियाकल्प आदि बहुत नामों से अभिहित किया है, किन्तु साहित्य तथा काव्य में अलङ्कार, सौन्दर्य आदि तत्त्वों के अन्तर्भूत हो जाने के कारण, आज यह शास्त्र- साहित्यशास्त्र एवं काव्यशास्त्र- इन दो नामों से ही जाना जाता है।''

भारते काव्यशास्त्रस्य जन्म कदा अभवत्, एतस्मिन् विषये वक्तुं नैव शक्यते। आचार्यभरतस्य नाट्यशास्त्रम् उपलब्धेषु काव्यशास्त्रीयग्रन्थेषु सर्वप्राचीनमस्ति, परं तदपि काव्यशास्त्रस्य प्रसृतायाः आचार्यपरम्परायाः उल्लेखं करोति। वस्तुतः भारते यदा प्रभृति काव्यस्योत्पत्तिरभवत् तत एव काव्यशास्त्रस्यापि उद्भवः अभवदिति स्वीकर्तुं शक्यते, यतो हि वेदेष्वपि केचन एतादृशाः शब्दाः प्राप्यन्ते येषामवगाहनेन प्रतीयते यत् तस्मिन्नपि समये सम्भवतः काव्यानां समीक्षणं भवति स्म। काव्य-शास्त्रस्यैव एकं प्रतिमानमस्ति छन्दःशास्त्रम्। एतच्छास्त्रं तु षट्सु वेदाङ्गेषु अन्यतममस्ति। अलङ्कारशास्त्रं सप्तममङ्गं स्वीकुर्वन् यायावरीयः राजशेखरः काव्य-मीमांसायां कथेति - 'उपकारकत्वादलङ्कारः सप्तममङ्गम् इति यायावरीयः कृते च तत्स्वरूपरिज्ञानाद्वेदार्थानवगतिः।' अत्र अलङ्कारशास्त्रं काव्यशास्त्रस्यैव बोधकमस्ति।

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आचार्येण भरतेन यथा नाट्यशास्त्रे विस्तरेण नाट्यशास्त्रीयाणां तत्त्वानां विवेचनं कृतमस्ति तेनापि ज्ञायते यत् इदं शास्त्रमतीव प्रसृतं विस्तृतश्चासीत्। तेन ये विषयाः उपस्थापिताः तेषु अनेके सम्प्रत्यपि विदुषां मध्ये समीक्षणीयाः सन्ति अग्रेपि भविष्यन्ति। दृष्टान्तरूपेण तस्य रससूत्रमधुनापर्यंतं विवेच्यसरण्यामेवास्ति। व्याख्या-तारः अस्य सूत्रस्य यथा व्याख्यानं कृतवन्त सन्ति तेन प्रतीयते यत् काव्यं लोकोत्तरं वस्तु भवति तस्यानुभवः आनन्दे वा विलक्षणः एव। काव्यानन्दः ब्रह्मास्वादसहोदरः अस्तीति तत्त्वस्योद्घाटनं भारतीयस्य काव्यशास्त्रस्य अन्यतमं वैशिष्ट्यमस्ति, यस्य स्थापनम् आचार्येण भरतेनैव कृतमस्ति।

काव्यशास्त्रस्य परंपरायामग्रे भामह-दण्डि-उद्भट-रुद्रट-रुद्रभट्ट-वामन-आनन्दवर्धन-मुकूलभट्ट-भट्टनायक-अभिनवगुप्त-धनञ्जय-धनिक-महिमभट्ट-कुन्तक-क्षेमेन्द्र-भोजराज-मम्मट-रुय्यक-वाग्भट्ट-जयदेव-विद्याधर-विद्यानाथ-सागरनन्दी-रामचन्द्र-गुणचन्द्र-शारदातनय-हेमचन्द्र-विश्वनाथ-भानुदत्त-रूप-गोस्वामी-अप्पयदीक्षित-पण्डितराजजगन्नाथसदृशाः आचार्याः काव्यशास्त्रीय-सिद्धानां विवेचने किञ्चित् नूतनात् नूतनतरं विशिष्टात् विशिष्टातरं तत्त्वं प्रति-पादितवन्तः। प्रायः षट्सु सम्प्रदायेषु विभक्ताः एते आचार्याः स्वीयस्य प्रतिपाद्यस्य उपस्थापने किञ्चिदलौकिकमेव वस्तु उपस्थापितवन्तः। यद्यप्येतेषां विवेचने खण्डनमण्डनादिकमस्ति, परं तेषां विवेचनस्य सारमस्ति यत्केन प्रकारेण सहृदयाः काव्यानन्दद्वारा आह्लादं प्राप्नुवन्तु। मध्ये एतादृशाः अपि आचार्याः प्राप्यन्ते ये एतादृशानां विषयाणां प्रतिपादनं कृतवन्तः ये अस्यामेव परम्परायां किञ्चिदतीव नूतनानां तथ्यानां स्थापनां कुर्वन्ति। तेषु आचार्येषु यायावरीयः राजशेखरः विशेषरूपेण उल्लेखयोस्ति।

पण्डितराजपर्यन्तमागत्य भारतीयं काव्यशास्त्रं स्वीये उत्कृष्टे स्थाने विद्यमानमभूत्, परं तदनन्तरमपि अधुनापर्यन्तमनेके आचार्याः एतादृशाः अभवन् ये प्राचीनानामेव सिद्धान्तानां विश्लेषणं नवीनया शैल्या कृतवन्तः अथवा शास्त्रस्य मूलतत्त्वस्य परम्परायामेव किञ्चिदतीव नूतनानां तथ्यानां स्थापनां कृतवन्तः। काव्यशास्त्रस्य आधुनिककाले उत्पन्नेषु एतेषु आचार्येषु विशेषतया उल्लेख्याः सन्ति- राजचूडामणि दीक्षितः, भूदेव शुक्लः, रामदेव चिरञ्जीव भट्टाचार्यः, विश्वेश्वर पण्डितः, नरसिंह कविः अभिनवकालिदासो वा, विद्यारामः, आशाधरभट्टः, भट्टदेवशङ्कर पुरोहितः, वेणीदत्त शर्मा, अच्युतराय शर्मा 'मोदकः', कृष्णकविः, कृष्णब्रह्मतंत्र परकाल संयमीन्द्रः, विश्वनाथ देवः, रामानन्दपति

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त्रिपाठी, हरिप्रसाद माथुरः, जगन्नाथमिश्रः, गङ्गाराम जडी, शिवराम त्रिपाठी, हरिदास सिद्धांतवागीशः चतुर्भूजः, कृष्णसुधी, गोकुलनाथ मैथिलः, बलदेव विद्याभूषणः, छज्जुराम शास्त्री विद्यासागरादयः। अस्यां परम्परायां ये सामान्यतया उल्लेख्याः, ते सन्ति- देवदत्तः, कल्याण सुब्रह्मण्यसूरिः, गौरनार्यः, घासीराम पण्डितः, रघुनाथ 'मनोहरः', वेङ्कटाचार्यः तृतीयः, श्रीनिवास दीक्षितः, स्वाति तिरुनाल महाराजा, अनन्ताचार्यः अनन्तार्यः वा, इलत्तूर रामास्वामी, चन्द्रकान्त तर्कालङ्कारभट्टाचार्यः, कोल्लुरि राजशेखरः, मुदुम्बै नरसिंह आचार्यः, कानितचन्द्र मुखोपाध्यायः, भास्कराचार्यः, अन्नदाचरण तर्क-चूडामणिः, रामसुब्रह्मण्यशास्त्री, शिवदत्त शर्मा, भट्ट मथुरानाथ शास्त्री 'मञ्जुनाथः', सीताराम शास्त्री, लेखनाथ झा, यज्ञनारायण दीक्षितः, लक्ष्मीधर दीक्षितः, वेणीदत्त शर्मा, तर्कवागीश भट्टाचार्य 'श्रीवरः', सुधीन्द्रयोगी 'यतिः', कृष्ण दीक्षितः कृष्णयज्वा वा, सदाशिवमखि दीक्षितः, सुखलाल मिश्रः, चेर्ल भाष्यकार शास्त्री, कच्छपेश्वर दीक्षितः, मौनी कृष्णभट्टः, सामराज दीक्षितः, अरुणगिरि कविः, अकबरशाह 'बड़े साहबः', मधुसूदन कवीन्द्रः, कामराज दीक्षितः, कृष्ण सूरिः, रामानन्द ठाकुरः, चित्रधरश्च। अस्यां परम्परायाम् अतिसामान्यतया उल्लेख्यानामाचार्याणां सङ्ख्या बृहती अस्ति। ते आचार्याः सन्ति- सुन्दर मिश्र अग्निहोत्री, नरहरिः, भीमसेन दीक्षितः, यशस्वी कविः, सदाजी, दामोदर शास्त्री, बलभद्र सिंहः, अनुरथमण्डनः विश्वनाथ न्यायः सिद्धान्तो वा पञ्चाननः, ताराचरण तर्करत्नः, नृसिंहाचार्यः, काशीकर लक्ष्मण कविः, परमसुख शास्त्री, बालकृष्ण भट्टः, कृष्ण भट्टः, शोंठिमार भट्टारकः, मथुरा प्रसाद दीक्षितः, रघुनाथः, वेङ्कट कृष्णः, नरसिंहः, नारायणः, रामभद्र दीक्षितः, वीरेश्वर पण्डित भट्टाचार्य 'श्रीवरः', सुखदेव मिश्रः, रामचन्द्र न्यायवागीशः, चेर्ल वेङ्कट शास्त्री, नरसिंह आचार्यः, सुदर्शनाचार्यः, इन्दजित्, भाव मिश्रः, सुधाकर महाशब्दे, सुबुद्धि मिश्रः, शम्भूनाथः, अणिविल्ल नारायण शास्त्री, अणिविल्ल वेङ्कट शास्त्री, वेङ्कट बालकालिदासः, गोपीनाथ कविभूषणः, रामेश्वर पौण्डरीकः, वेङ्कटप्रभुः वेङ्कटसुरिचन्द्रो वा, बलदेवः, मुरारिदान चरणः, सीताराम भट्ट पार्वणीकरः, राजगोपाल चक्रवर्ती, रत्नभूषणः, नृसिंह शास्त्री, गदाधर नारायण भज्जः, रामाचार्यः, चण्ड मारुताचार्यः, चावलि राम शास्त्री, इञ्जूर केशव नम्बूदरीपादः, रङ्गाचार्य रङ्गनाथाचार्यः, अम्बिकादत्त व्यासः, छविलाल सूरिः, नारायण शास्त्री, सुब्रह्मण्य शास्त्री, जगन्नाथ प्रसाद वर्मा, मणिशङ्कर गोविन्दः, रामावतार शर्मा, यदुनाथ झा, हरिशास्त्री दाधीचः, गिरिधरलाल व्यास शास्त्री, श्रीकण्ठ वाचस्पतिः, श्वेतारण्यम् नारायण यज्वन्, इन्द्रपति उपाध्यायः, भानुनाथः, अप्पादीक्षितः, गङ्गाधर कविराजः, रामशास्त्री 'भागवताचार्यः', कविचन्द्रः, गदाधर भट्टः,

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कौत्स अप्पल्ल सोमेश्वर शर्मा इत्यादयः।

वर्तमाने समयेऽपि अनेके आचार्याः काव्यशास्त्रीयायाः परम्परायाः श्रीवर्धनं कुर्वन्तं सन्ति। तेषु प्रमुखाः सन्ति - सीताराम चतुर्वेदी 'अभिनवकालिदासः', रेवाप्रसाद द्विवेदी, ब्रह्मानन्द शर्मा, रामावतार मिश्रः, गोविन्दचन्द्र पाण्डे, शिवजी उपाध्यायः, रामशङ्कर तिवारी, रामप्रताप वेदालङ्कारः, रहसबिहारी द्विवेदी, अभिराज राजेन्द्र मिश्रः, राधावल्लभ त्रिपाठी, वनेश्वर पाठकश्च।

उपर्युक्ता सूचना ईस्टर्न बुक लिंकर्स द्वारा प्रकाशितयोः डा. आनन्दकुमार श्रीवास्तवस्य ग्रन्थद्वययोः 'आधुनिक संस्कृत काव्यशास्त्र' तथा "Later Sanskrit Rhetoricians" (Post Panditaraja era) माध्ययेन मुख्यतया अस्ति।

एतदतिरिक्तमनेके विद्वान्सः काव्यशास्त्रीयाणां ग्रन्थानां भाष्यरचनायामपि प्रवृत्ताः सन्ति येषां सूचिरपि सुदीर्घा अस्ति। इत्थं खीस्तपूर्वतः अधुनापर्यंतं काव्य-शास्त्रीयाणां ग्रन्थानां निरन्तरं लेखनं प्रचलति येन सिद्धयति यत्केन प्रकारेण भारते काव्यशास्त्रीया परम्परा वर्धमाना अस्ति। आधुनिके काले ये आचार्याः सन्ति तेपि किञ्चिद् भिन्नतया सिद्धान्तानां स्थापनां कुर्वन्तः सन्ति येषां तुलनात्मकं समीक्षणं महत्त्वपूर्णं भविष्यति। प्राचीनाः अपि शास्त्रकाराः येषां सिद्धान्तानां विवेचनं कृतवन्तः सन्ति तैरपि नूतनानां सिद्धान्तानामन्वेषणं कृतमस्ति। अनया दृष्ट्या मम एकः ग्रन्थः नागप्रकाशकेन प्रकाशितोऽस्ति- ''संस्कृत के दार्शनिक नाटकों का संविधान तत्त्व'' तथा अन्यः ईस्टर्न बुक लिंकर्स द्वारा प्रकाशितोऽस्ति- 'मुद्राराक्षस परिशीलन' इति। प्रथमे ग्रन्थे वस्तुदृष्ट्या किञ्चिन्नूतनतथ्यानामन्वेषणं कृतमस्ति द्वितीये व रसदृष्ट्या विशेषतया किञ्चिन्नूतनं विवेचनं विहितमस्ति। सहलेखने मया 'कालिदास साहित्य एवं कामकला' ग्रन्थस्य प्रकाशितेषु त्रिषु खण्डेष्वपि अनेके नूतनाः काव्यशास्त्रीयाः सौन्दर्यशास्त्रीयाश्च सिद्धान्ताः विवेचिताः सन्ति अथवा प्राचीनानां सिद्धान्तानां नूतनतया विश्लेषणं कृतमस्ति। एषः अपि ग्रन्थः ईस्टर्न बुक लिंकर्स द्वारा एव प्रकाशितोऽस्ति प्रकाश्यश्चास्ति।

मान्याः पारिषद्याः,

विगते वर्षद्वये भारतीयसौन्दर्यशास्त्रकाव्यशास्त्रदृष्ट्या च ये ग्रन्थाः प्रकाशिताः सन्ति तेषां विवरणप्रदानमपि अपेक्षितमस्ति। एतद् दृष्ट्या बहूनि कार्याणि देशेऽपि विदेशेष्वपि च क्रियन्ते। सर्वेषां कार्याणां ज्ञानं कस्यापि जनस्य कृते नास्ति सम्भवम्। सूचनारूपेण

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यान्यस्मद् दृष्टिपथे आयातानि सन्ति तेषामेव विवरणमत्र दीयते। सूच्यां नूतनानां ग्रन्थानां, समीक्षितानां ग्रन्थानां, सम्पादनरूपेण अनुवादरूपेण च प्रकाशितानां ग्रन्थानां विवरणमस्ति-

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वस्तुतः बहूनि श्रेण्यकार्याणि क्षेत्रेस्मिन् निरन्तरं प्रचलन्ति। अस्माकमपि दायित्वमस्ति यद्वयं क्षेत्रस्यास्य संरक्षणे मनोयोगेन संलग्नाः भवेम्।

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Head Office: Bhandarkar Oriental Research Institute
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44th session Kurukshetra University,
Kurukshetra

The Executive Committee

A meeting of the old Executive Committee of the All India Oriental Conference was held at Prof. Ranvir Singh Cabin, under the auspices of the Krukshetra University, Kurukshetra on Sunday the 27th July 2008 at 7.00 p.m.

Prof. Satish Chandra Jha, was in the Chair.

The following members were present -

1) Prof. Saroja Bhate
2) Prof. Brijeshkumar Shukla
3) Prof. Hari Dutt Sharma
4) Prof. Chandrakant Shukla
5) Dr. Mithileshkumar
6) Dr. Manoj Kumar
7) Prof. Prabha Kiran
8) Shriprakash Pandey
9) Prof. Shuk Dev Sharma
10) Prof. Ranvir Singh
11) Dr. Vimala Devi
12) Dr. Mahavir Agrawal
13) Prof. Gangadhar Panda

Resolution No. 1 : Condolence

Resolved that the executive committee places on record its sense of deep sorrow at the sad demise of the following scholars who expired during the period (Since the Kurukshetra Session of the confer-

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ence.)

1) Dr. Peter Derla Santina
2) Prof. V. G. Krishnamurti
3) Prof. Colette Caillat
4) Prof. Munish Chandra Joshi
5) Prof. V. Balu
6) Dr. L. M. Singhvi
7) Prof. A. C. Swain
8) Prof. G. V. Tagare
9) Prof. Daya Krishna
10) Maharishi Mahesh Yogi
11) Dr. K. Meenakshi
12) Shri. Chandrashekhar
13) Acharya Sudarshan Devaji
14) Dr. Kamal Gupta
15) Prof. R C. Sharma
16) Dr. Kailash Gautam
17) Dr. Shukdev Sinha
18) Shri. Kashinath Joglekar
19) Dr. kamaleshvar
20) Shri. Purushottamdas Modi
21) Dr. Chaube Zarkhande
22) Prof. U. Shashtri Manjul
23) Dr. Phatahsinha
24) Acharya kedarnath Tripathi
25) Drr. Kishorilal Gupta
26) Dr. Trilochan Shashtri
27) Dr. Pushpa Kale
28) M.M. Dave J. H.
29) Prof. Ram Murti Sharma
30) Prof. Vimal Lele
31) Dr. P. D. Agnihotri
32) Dr. Baidyanath Jha
33) Prof. Sumati Mutatkar
34) Prof. Vayunandan Pandey
35) Prof. Parmanand Shukla

Padma Shri Rama Kant Shukla Collection at Deva Vani Parishad, Uttam Nagar New Delhi

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2] Confirmation of the minutes of the meeting held at Jammu 43rd Session of the AIOC

Resolution No. 2 : Resolved that the minutes of the meeting of the old Executive Board of 43rd session of the All India Oriental Conference be confirmed.

3] Audited statement of Accounts for the years, 2006-2007 and 2007-2008.

Resolution No. 3 : Resolved that the audited statements of Accounts for the year 2006- 07 and 2007-08 be adopted.

4] Appointment of Auditors

Resolution No. 4 : Resolved that M/S Patki & Soman, Pune, be appointed as auditors for the years 2008-2009 & 2009-2010 and they be paid remuneration of Rs. 2000/- per year.

5] Publication of the Conference Proceedings

Resolution No. 5 : Resolved that the proceedings of the 43rd session at Jammu which is in press to be published soon.

6] Award of various prizes

Resolution No. 6 : Resolved that the General Secretary be authorized to be decide the award of different prize in consultation with respective sectional presidents

	Name of the Award	NAME & Address
1	**Dr. V. G. Rahurkar Prize (Vedic)**	Dr. Archana Kumari Dubey
2	**Smt. Sushila Devi Mishra prize (Vedic)**	Dr. Sacchidanand Mohapatra
3	**Dr. V. G. Rahurkar Prize (Vedanta -Philosophy & Religion)**	Dr. Sunita Sharma
	Philosophy	
4	**Dr. V. G. Raghavan Prize (Religion)**	(1) Ku. Manisha Amritkar (2) Prof. D. K. Sharma

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5 **Dr. Jayamanta Mishra Prize (Classical Sanskrit)**
Dr. Parimal Kumar Datta

6 **Muni Punyavijayaji Prize (Prakrit & Jainism)**
Dr. Damodhar Shastri

7 **D. K. Jain O. R. Institute Prize (Prakrit & Jainism)**
Dr. Vishwanatha Choudhari

8 **Mrs. Annapurna & Dr. R. K. Sarma Prize (Modern Sanskrit)**
Dr. Manjulata Sharma

9 **Mrs.Markatavalli Sudaresvara Sambhavana Prize (Pandit Prishad)** Acharaya Barjbhushan Ojha, Bhopal

10 **Sragdhara Nandi Prize (Alamkarasastra)**
Dr. Bhartundu Pandey

12 **Prof. Jagdish Sahai Kulkshreshtha Prize (Fine Arts)**
Smt. Sumanlata Srivastav

13 **Smt. Kamlesh Kumari Kulkshreshtha Prize (Classical Sankrit)** Dr. Chandra Bhushan Jha

14 **Shri. Jyotsnamoy Chatterjee Prize (Pali & Buddhism)**
(1) Dr. Mukta Biswas including Tebetology)
(2) Dr. Aruna Mohan

15 **Pandit Ganeshwar Dash prize (Epics & puranas)**
Dr. Manjushree Tripathi

16 **Manika Dhawal Prize (Technical Science)**
Dr. Anita Sharma

17 **Dr. Prabhu Dayalu Agnihotri Memorial Award (Veda)**
Dr. Aparna Dhir

7] Co-option on the Council of the ten members

Resolution No.7 : Resolved that it be recommended to the council that the following ten persons, whose names have been suggested by the

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Local Committee, be co-opted on the council [as per Rule 10b.1].

1) Smt. Amita Malik
2) Dr. Jasbir Singh
3) Dr. Subhash Saini
4) Dr. Vivek Chawla
5) Dr Anil Gupta
6) Dr. Bhagvan Singh
7) Dr. Suresh Darolia
8) Dr. Naresh Vatsa
9) Dr. S. K. Dubey
10) Dr. Mrs. Naresh Joshi

8] Appointment of Additional Sectional Presidents

Resolved that the following additional Sectional Presidents be apointed for the following sections

1) Vedic Secion- Dr. Mansingh
2) Vedic - Dr. Brijesh Shukla
3) Classical Sasnkrit - Prof. Ramshish Pandey
4) History Section - Prof. Nanavati
5) Indian Linguistic - Prof. Awanedra Kumar, Prof. Bhim Singh
6) Philosophy -1) Prof. Dharmanand Sharma
   2) Dr. Nirmala Kumari Jha 3) Dr. Mahavir Agrawal
7) Religion - 1) Prof. R. P. Mishra 2) Prof. Shripad Bhat
8) Technical Science - 1) Prof. Radhakant Thakur 2) Prof. Ila Ghosh
9) Modern Sanskrit - Prof. Raghunath Dwivedi
10) Epics and Purnas - Prof. Gangadhar Panda
11) Indian Linguistics - Prof. Anantkumar Srivastav

The meeting terminated with the vote of thanks to the Chair.

General Secretary General President

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ALL INDIA ORIENTAL CONFERENCE
Head Office: Bhandarkar Oriental Research Institute
Pune - 411 004.

44th Session, KURUKSHETRA

New Executive Committee

A meeting of the New Executive Committee of the All India Oriental Conference was held at AIH hall, Kurukshetra University on 30th July 2008 at 11.00 a.m.

Prof. Satish Chandra Jha was in the Chair

The following members were present :

1.	Prof. Saroja Bhate	2.	Prof. Rajeshwar Mishra
3.	Prof. Y. P. Dubey	4.	Prof. Uma Rani Tripathi
5.	Prof. Asha Rani Roy	6.	Prof. Ved Pal Acharya
7.	Prof. Mahavir Agrawal	8.	Prof. Bhim Singh
9.	Prof. Ranvir Singh	10.	Prof. Shukdev Sharma
11.	Prof. Hari dutta Sharma	12.	Prof. Vimal Devi
13.	Prof. Gangadhar Panda	14.	Prof. Vaidya Nath Mishra
15.	Prof. Dev Narayan Jha	16.	Prof. Brijeshkumar Shukla
17.	Prof. Chandrakant Shukla	18.	Prof. Sushma Kulshrstha

The following business was transacted :

Agenda Item 1: Election of the Office Bearers

ECR/1a/30.07.2008 :

Resolved that Prof. Dr. Satya Vrat Shastri, New Delhi be and is hereby elected General President of the All India Oriental Conference.

Proposed by : Prof. Sushama Kulshrstha,

Seconded by : Prof. Hari dutt Sharma

ECR/1b/30.07.2008 :

Resolved that Dr. Mahavir Agrawal, Gurukul Kangdi, Haridwar be and is hereby elected Vice President of the 45th Session of All India Oriental

Padma Shri Rama Kant Shukla Collection at Deva Vani Parishad, Uttam Nagar New Delhi

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Conference
Proposed by : Dr. Asha Rani Tripathi,
Seconded by : Prof. Sushama Kulshrstha

ECR/1c/30.07.2008 :
Resolved that Prof. Saroja Bhate, Pune, be and is hereby elected General Secretary of the 45th Session of All India Oriental Conference
Proposed by : Dr. Mahavir Agrawal,
Seconded by : Dr. Bhim Singh

ECR/1d/30.07.2008 :
Resolved that Dr. Ranvir Singh, Kurukshetra be and is hereby elected Joint Secretary of the 45th Session of All India Oriental Conference.

Proposed by : Dr. Chandrakant Shukla,
Seconded by : Dr. Shukdev Sharma

ECR/1e/30.07.2008 :
Resolved that Dr. Bhim Singh, Kurukshetra be and is hereby elected Treasurer of the 45th Session of All India Oriental Conference.
Proposed by : Dr. D. N. Jha,
Seconded by : Dr. Gangadhar Panda

Agenda Item 2: Co-Option of the Executive Committee :

ECR/2/30.07.2008 :
Resolved that the following persons be and are hereby co-opted as members of the Executive Committee in the vacancies caused by the election of the office bearers :

* Prof. Ila Ghosh
* Prof. Rajendra Nanavati
* Prof. Ramshankar Mishra

Trustees.

* Dr. P. G. Lalye
* Dr. T. N. Dharmadhikari
* Dr. G. U. Thite

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Agenda Item 3: Venue of the next session :
ECR/3/30.07.2008 :
Resolved that the 45th session of All India Oriental Conference be held at the Rashriya Sanskrit Vidyapeetha, Tirupati unanimously accepted.

Agenda Item 4: Award and Prizes :
ECR/4/30.07.2008 :
Resolved that Prizes for best papers in different sections in the 43rd session of All India Oriental Conference be awarded as follows :

(1) **V.G. Rahurkar Prize for [Vedic Studies]-**
Dr. Archana Kumari Dubey

(2) **Smt.Sushiladevi Mishra Prize for [Vedic Studies] -**
Dr. Sacchidanand Mohapatra

(3) **Dr. V.G. Rahurkar Prize for [Vedanta philosophy] -**
(1) Dr. Sunita Sharma (2) Dr. D. K. Sharma

(4) **Prof. Jaymant Mishra Prize for Classical Sanskrit -**
Dr. Parimal Kumar Datta

(5) **Muni Punyavijayji Prize - [Prakrit & Jainism] -**

(6) **D. K. Jain O. R. Institute Prize [Prakrit & Jainism]-**

(7) **Dr. R. K. Sharma & Mrs. Annapurna Sharma Prize-[Modern Sanskrit]** - Dr. Manjulata Sharma

(8) **Markatvalli Sundaresvara Prize [Pandit Parishad] -**
Acharya Barjbhushan Ojha

(9) **Mrs. Sragdhara Nandi Prize [Alankarashastra]**
Dr. Bhartendu Pandeya

(10) **Radhadevi Shriniwas Tiwari Prize [History]**

(11) **Prof. Jagdish Sahai Kulkshreshtha Prize [Fine Arts] -**
Dr. Sumanlata Shrivastav

(12) **Smt. Kamlesh Kumari Kulkshreshtha Prize [Classical Sanskrit]-**

(13) **Shri. Jyotsnamoy Chatterjee Prize [Pali & Budhism including Tibetology]** -(1) Dr. Aruna Mohan (2) Dr. Mukta Biswas

(14) **Pandit Ganeshwar Dash Prize [Epic & Puranas] -**
Dr. Manjushri Tripathi

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(15) Dr. Manika Dhawal Prize [Technical Science] -
Dr. Anita Sharma

(16) Dr. Uma Deshpande Prize [Modern Sanskrit Literature] -
Dr. Chandra Bhushan Jha

(17) Dr. P. D. Agnihotir Prize [Vedic Section] -
Dr. Aparna Dhir

Agenda Item 5: Result of the election of the Sectional Presidents : ECR/5/30.07.2008 :

The following was the result of the election of the Sectional Presidents :

	SECTION	NAMES
1.	Vedic -	Prof. Vasantkumar Bhatt
2.	Iranian -	Dr. S. A. Hasan
3.	Classical Sanskrit -	Dr. D. N. Jha
4.	Islamic Studies -	Dr. Ali Abdul
5.	Arabic and Persian -	Haqq Faiyazul
6.	Pali and Buddhism -	Dr. Y. P. Dubey
7.	Prakrit and Jainism -	Dr. C. D. Roy
8.	History -	Dr. Somashekar D. S.
9.	Archeology -	Dr. Y. K. Mishra
10.	Indian Linguistics -	Dr. Pushpa Dixit
11.	Philosophy -	Dr. Chandrakant Shukla
12.	Religion -	Dr. Abha Kulshreshtha
13.	Dravidic Studies -	Dr. Shripad Bhat
14.	Technical Sciences & Fine Arts -	Dr. Shukla Brijeshkumar & Dr. G. U. Thite
15.	South East Asian Studies -	Prof. M. G. Dhadphale
16.	West Asian Studies -	Dr. Jafari A. Q.
17.	Modern Sanskrit -	Dr. Bhagyalata Pataskar
18.	Manuscriptology -	Prof. R. I. Nanavati
19.	Epics and Puranas -	SHri. P. R. Ahirrao
20.	Sanskrit and Computers -	Dr. Panda Narasingh
21.	Indian Aesthetics & Poetics-	Dr. Ramakant Shukla

The meeting concluded with the vote of thanks to the Chair.

General Secretary

General President

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ALL INDIA ORIENTAL CONFERENCE
Head Office : Bhandarkar Oriental Research Institute
Pune 411 004

44th SESSION
Kurukshetra University, Kurukshetra

INAUGURAL SESSION

The Inaugural Session of the All India Oriental Conference was held in the Bhagavadgitasadan at the Kurukahetra University, Kurukshetra, at 10 a.m. 28 July 2008.

1) The Session opened with a prayer.

2) Prof. R. P. Bajpai, Vice Chancellor of Kurukahetra University, welcomed Smt. Soniya Gandhi, Chief Guest of the Session, General President of the 44th Session All India Oriental Conference, and the members of the Conference.

3) The Chief Guest Smt. Soniya Gandhi performed Deepa Prajvalan and formally inaugurated the Session.

4) Smt. Soniya Gandhi, Chief Guest of the Session, delivered her Inaugural Address

5) The General President, Professor Satish Chandra Jha delivered the Presidential Address.

6) A Resolution condoling the death of the following scholars was passed while the whole gathering was standing.

1) Dr. Peter Derla Santina
2) Prof. V. G. Krishnamurti
3) Prof. Colette Caillat
4) Prof. Munish Chandra Joshi
5) Prof. V. Balu
6) Dr. L. M. Singhvi
7) Prof. A. C. Swain
8) Prof. G. V. Tagare
9) Prof. Daya Krishna
10) Maharishi Mahesh Yogi
11) Dr. K. Meenakshi
12) Shri. Chandrashekhar
13) Acharya Sudarshan Devaji
14) Dr. Kamal Gupta
15) Prof. R C. Sharma
16) Dr. Kailash Gautam
17) Dr. Shukdev Sinha
18) Shri. Kashinath Joglekar

Padma Shri Rama Kant Shukla Collection at Deva Vani Parishad, Uttam Nagar New Delhi

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19) Dr. kamaleshvar
20) Shri. Purushottamdas Modi
21) Dr. Chaube Zarkhande
22) Prof. U. Shashtri Manjul
23) Dr. Phatahsinha
24) Acharya kedarnath Tripathi
25) Drr. Kishorilal Gupta
26) Dr. Trilochan Shashtri
27) Dr. Pushpa Kale
28) M.M. Dave J. H.
29) Prof. Ram Murti Sharma
30) Prof. Vimal Lele
31) Dr. P. D. Agnihotri
32) Dr. Baidyanath Jha
33) Prof. Sumati Mutatkar
34) Prof. Vayunandan Pandey
35) Prof. Parmanand Shukla

7) The General Secretary, Prof. Saroja Bhate then made some anouncements regarding the division of Sections and additional Section Presidents, Nomination Forms for the New Executive Committee and section Presidents, the meeting of the Council and Panndit Parishad.

8) The Local Secretary made some announcements regarding the conduct the conference.

9) The Local Secretary proposed a comprehensive vote of thanks.

10) The Inaugural Session ended with National Anthem.

Padma Shri Rama Kant Shukla Collection at Deva Vani Parishad, Uttam Nagar New Delhi

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ALL INDIA ORIENTAL CONFERENCE
Head Office : Bhandarkar Oriental Research Institute
Pune 411 004

44th SESSION
Kurukshetra University, Kurukshetra

THE COUNCIL

A Meeting of Council of the All India Oriental Conference was held in the Kurukahetra University, Kurukshetra, at 10 a.m. 29 July 2008.

Professor Satish Chandra Jha, General President of the All India Oriental Conference 44th was in the chair.

Prof. Saroja Bhate, General Secretary of the Conference, explained the procedure of the election of the New Exective Committee as well as of the Sectional Presidents for the AIOC.

It was resolved that as nominated by the Council, the following ten persons, whose names have been recommended by the Local Committee be co-opted as members of the council [as per rule 10b.1]

1) Smt. Amita Malik
2) Dr. Jasbir Singh
3) Dr. Subhash Saini
4) Dr. Vivek Chawla
5) Dr Anil Gupta
6) Dr. Bhagvan Singh
7) Dr. Suresh Darolia
8) Dr. Naresh Vatsa
9) Dr. S. K. Dubey
10) Dr. Mrs. Naresh Joshi

The following two members were appointed as scrutineers by the President: 1) Prof. N. R. Sharma,
2) Dr. N. K. Tripathi

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The Council then proceeded to elect 18 members of the New Executive Committee.

The following candidates have been elected as executive members for 45th All India Oriental Conference:

S.No.	Name of the candidate	Total votes secured
1.	Prof. Ranvir Singh	307
2.	Prof. Bhim Singh	296
3.	Prof. Rajeshwar Mishra	293
4.	Prof. Ved Pal Acharya	289
5.	Prof. Saroja Bhate	286
6.	Prof. Hari dutta Sharma	280
7.	Prof. Mahavir Agrawal	254
8.	Prof. Brijeshkumar Shukla	204
9.	Prof. Y. P. Dubey	186
10.	Prof. Dev Narayan Jha	180
11	Prof. Asha Rani Roy	177
12.	Prof. Shukdev Sharma	175
13.	Prof. Sushma Kulshrstha	174
14.	Prof. Gangadhar Panda	173
15.	Prof. Chandrakant Shukla	165
16.	Prof. Uma Rani Tripathi	161
17.	Prof. Vaidya Nath Mishra	152
18.	Prof. Vimal Devi	146

Chief Election Commissioner **Election Officer**

Padma Shri Rama Kant Shukla Collection at Deva Vani Parishad, Uttam Nagar New Delhi

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ALL INDIA ORIENTAL CONFERENCE
Head Office : Bhandarkar Oriental Research Institute
Pune 411 004

44th SESSION
Kurukshetra University, Kurukshetra

CONCLUDING SESSION

The Concluding Session of the All India Oriental Conference was held in the Pandal at the Kurukahetra University, Kurukshetra, at 3 p.m. 30 July 2008.

1) The Session opened with a prayer.

2) The General Secretary thanked the concerned authorities of the host Institue for their guidance and active participation in various matters of this session.

3) The General Secretary announced the election of New Office Bearers and the Executive Committee of the next Conference as follows :

1)	General President	:	Prof. Satya Vrat Shastri
2)	Vice President	:	Prof. Mahavir Agrawal
3)	General Secretary	:	Prof. Saroja Bhate
4)	Joint General Secretary	:	Prof. Ranvir Singh
5)	Local Secretary	:	Prof. Radha Kant Thakur
6)	Treasurer	:	Prof. Bhim Singh

Member of the Executive Committee :

1.	Prof. Saroja Bhate	2.	Prof. Rajeshwar Mishra
3.	Prof. Y. P. Dubey	4.	Prof. Uma Rani Tripathi
5.	Prof. Asha Rani Roy	6.	Prof. Ved Pal Acharya
7.	Prof. Mahavir Agrawal	8.	Prof. Bhim Singh
9.	Prof. Ranvir Singh	10.	Prof. Shukdev Sharma
11.	Prof. Hari dutta Sharma	12.	Prof. Vimal Devi
13.	Prof. Gangadhar Panda	14.	Prof. Vaidya Nath Mishra
15.	Prof. Dev Narayan Jha	16.	Prof. Brijeshkumar Shukla
17.	Prof. Chandrakant Shukla	18.	Prof. Sushma Kulshrstha

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Co-opted Members :

1) Dr. Ila Ghosh
2) Dr. Bhagyalta Pataskar
3) Dr. Ram Bahadur Shukla

Trustees (Continued from the previous session)

* Dr. P. G. Lalye
* Dr. T. N. Dharmadhikari
* Dr. G. U. Thite

4) The General Secretary announced the awards best papers in Various sections.

5) The General Secretary announced that the next Session of the All India Oriental Conference will be held at Tirupati under the uspieces of the Rashtriya Sanskrit Vidyapeetha, Tirupati .

6) Some delegates expressed their views on the Conference.

7) The General President, Prof Satish Chandra Jha made his concluding remarks.

8) The Local Secretary Proposed a vote of thanks.

9) The Concluding Session ended with National Anthem.

Padma Shri Rama Kant Shukla Collection at Deva Vani Parishad, Uttam Nagar New Delhi

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Report of an auditor relating to accounts audited Under sub-section (2) of section 33 & 34 and Rule 19 of the Bombay Public Trust Act.

Registration No. : F - 199 PTR 3/317/59

Name of Public Trust : ALL INDIA ORIENTAL CONFERENCE
C/o BHANDARKAR ORIENTAL RESEARCH INSTITUTE,
PUNE - 411 004

For the year ending 31st March 2007

We have audited the accounts of the above Trust for the year ended 31st March 2007 and have to report that :-

a)	The accounts are maintained regularly & in accordance with the provisions of the Act & Rules	:	Yes
b)	The receipts & disbursements are properly & correctly shown in the accounts	:	Yes
c)	The cash balance as at the end of & vouchers in the custody of the manager or trustee on the date of audit were in agreement with the accounts	:	Yes
d)	All books, deeds, accounts, vouchers, or other documents or records required by the auditor were produced before him	:	Yes
e)	A register; of movable & immovable properties is properly maintained, the changes therein are communicated from time to time to the regional office	:	N.A.
f)	The manager or trustee or any other person required by us appeared before us and furnished the necessary information required by us	:	Yes
g)	Any property or funds of the Trust were applied for any object or purpose other than the object or purpose of the Trust	:	NO
h)	The amounts of the outstandings for more than one year and the amounts written off, if any	:	NO
i)	There was expenditure for repairs on construction		

Padma Shri Rama Kant Shukla Collection at Deva Vani Parishad, Uttam Nagar New Delhi

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	involving expenditure exceeding Rs. 5000/- the quotations were called for / the work was carried out departmentally under the supervision of the management	:	Yes
j)	Any money of the public trust has been invested contrary to the provisions of section 35	:	NO
k)	There is any alienation if any, of immovable property contrary to the provisions of Section 36 which have come to the notice	:	NO
l)	All cases of irregular, illegal or improper expenditure failure or omission to recover monies or other property belonging to public trust or of loss or waste of other property there of, & whether such expenditure, failure, omission loss or waste was caused inconsequence of breach of trust or misapplication or any other misconduct on the part of the trustees or any other person while in the management of the trust.	:	Yes NO
m)	The budget has been filed in such VII A provided by rule 16 A	:	NO
n)	The maximum & minimum number of the trustee is maintained	:	Yes
o)	The meetings are held regularly as provided in such instrument	:	Yes
p)	The minutes books of the proceedings of the meetings is maintained;	:	Yes
q)	The trustee have any interest in the investment of trust	:	NO
r)	Any of the trustees is debtor or creditor of the trust.	:	NO
s)	The irregularities pointed out by the auditors in the accounts of the previous year have been duly complied with trustees during the period of audit	:	N.A.
t)	Any special matter which the auditor may think fit or necessary to bring to the notice of the Deputy or Assistant Charity Commissioner	:	No

---

DATE :
PLACE : PUNE

CHARTERED ACCOUNTANTS

Padma Shri Rama Kant Shukla Collection at Deva Vani Parishad, Uttam Nagar New Delhi

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THE BOMBAY PUBLIC TRUSTS ACT. 1950
SCHEDULE VIII [Vide Rule 17 (I)]

Registration No. : F - 199 PTR 3/317/59
Name of the Pulic Trust : ALL INDIA ORIENTAL CONFERANCE
POONA - 411004

BALANCE STEET AS AT 31ST MARCH 2007

FUNDS AND LIABILITIES	Rs. Ps.	Rs. Ps.
TRUST FUNDS OR CORRUS		**338294.39**
PAs per last Balance sheet	219994.39	
Adjestments during the years	116300.00	
(Give details)	2000.00	
	338234.39	
OTHER EARMARKED FUNDS (Created under the Provisions of the Trust Deed of Scheme or out of the income)		**24625.00**
LOANS		**NIL**
LIABILITIES		**NIL**
For Expenses		
For Unspent Grant received from Rashtriya Sanskrit Sansthan, New Delhi		
Income and Expenditure Account		**504712.19**
Balance as per last B/Sheet	454403.90	
Less : Appropriation, If any	50308.29	
Add: Surplus	504712.19	
(As per Income & Expenditure A/c)		
TOTAL	Rs.	**867631.58**

As Per out report of even date.

Income outstanding
(If Accounts are kept on Cash Basis
Rent
Interest
other Income

Date

Chartered Accountants

Total Rs.

Padma Shri Rama Kant Shukla Collection at Deva Vani Parishad, Uttam Nagar New Delhi

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THE BOMBAY PUBLIC TRUSTS ACT. 1950
SCHEDULE VIII [Vide Rule 17 (II)]

Registration No. : F - 199 PTR 3/317/59
Name of the Pulic Trust : ALL INDIA ORIENTAL CONFERANCE
POONA - 411004

BALANCE STEET AS AT 31ST MARCH 2007

PROPERTIES & ASSETS	Rs. Ps.	Rs. Ps.
INVESTMENTS		**465682.15**
Fixed deposits with banks	441370.86	
	24311.29	
	465882.15	
FURNITURE & FIXTURE		**1913.00**
Balacnce as per last Balance Sheet	2126.00	
Depreciation up to date @ 10%	213.00	
	1913.00	
LOANS		**NIL**
ADVANCES		**NIL**
CASH & BANK BALANCE		**400036.43**
a) Central bank of India	397189.95	
b) State bank of India	2846.48	
c) Cash in hand	NLI	
	400036.43	
TOTAL Rs.		**867631.58**

The above Balance Sheet to the best of my / our belief contains ture account of the Funds and Liabilities and of the Property and / Assets of the Turst.

Date

TURSTEE

Padma Shri Rama Kant Shukla Collection at Deva Vani Parishad, Uttam Nagar New Delhi

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THE BOMBAY PUBLIC TRUSTS ACT. 1950

SCHEDULE VIII [Vide Rule 17 (I)]

Registration No. : F - 199 PTR 3/317/59

Name of the Pulic Trust : ALL INDIA ORIENTAL CONFERANCE
POONA - 411004

Income and Expenditure Account for the year 31/3/2007

EXPENDITURE	Rs. Ps.
TO EXPENDITURE IN RESPECT OF PROPERTIES	**NIL**
Rates, Taxes, Cesses	
Repairs and maintenance	
Saliaries	
Insurance	
Depreciation [by way of Provision or adjustments]	
Other Expenditure	
TOESTABLISHMENT EXPENSES - As per Schedule 1	**55803.00**
TO REMUNERATION TO TRUSTEES	**---**
TO REMUNERATION [In the case of a math] to the head of the math including his household expenditure, if any.	**---**
TO LEGAL EXPENSES	**---**
TO AUDIT FEES	**3367.00**
TO CONTERIBUTION AND FEES	**---**
TO AMOUNT WRITTEN OFF	**---**
a) Bad Debts	
b) Loan Scholarships	
c) Irrecoverable rents	
d) Othe items	
TOMISCELLANEOUS EXPENSES	**---**
TO DEPRECIATION	**213.00**
To Unspent amount of Grant	
TO EXPENDITURE ON OBJECT OF THE TRUST	**86691.00**
a) Religious	
b) Educational	
c) Medical Relief	
d) Relief of Poverty	
e) Other charitable objects	
TO SURPLUS CARRIED OVER TO BALANCE SHEET	**50308.00**
TOTAL	**196382.29**

Strike out whichever is not applicable

Dated at ----------

TRUSTEE

Padma Shri Rama Kant Shukla Collection at Deva Vani Parishad, Uttam Nagar New Delhi

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THE BOMBAY PUBLIC TRUSTS ACT. 1950
SCHEDULE VIII [Vide Rule 17 (I)]

Registration No. : F - 199 PTR 3/317/59
Name of the Pulic Trust : ALL INDIA ORIENTAL CONFERANCE
POONA - 411004

Income and Expenditure Account for the year ending 31/3/2007

INCOME	Rs. Ps.
BY RENT (accrued)	----
BY INTEREST [accrued / realised] On Securities On Loans S.B. A/c. on Bank F.D.	**34429.29**
BY DIVIDEND	----
BY DONATIONS IN CASH OR KIND	----
BY GRANTS IN AID	----
BY INCOME FROM OTHER SOURCES As per schedule III	**161953.00**
BY TRANSEERS FROM RESERVE	----
BY DEFICIT CARRIED OVER TO BLANCE SHEET	----
TOTAL Rs.	**196382.29**

As. per our report of even date

Date --------

Charted Accountants

Padma Shri Rama Kant Shukla Collection at Deva Vani Parishad, Uttam Nagar New Delhi

In Public Domain. Digitized by eGangotri and Sarayu Trust Foundation Delhi.

Name of the Pulic Trust : ALL INDIA ORIENTAL CONFERANCE
C/o BHANDARKAR ORIENTAL RESEARCH INSTITUTE, POONA - 411 004

Registration No. : F - 199 PTR 3/317/59

Receiptsand and Payment Account for the period 1st April 2006 to 31 March 2007

RECEPITS	**Rs. Ps.**	**Rs. Ps.**
To Opening balances		241579.95
a) Central bank of India		
b) State bank of India		
c) Rupee Co-op Bank		
To Life Membership fees		116300.00
To Interest	10118.00	
	24311.29	34929.29
	500.00	
To Grant received from Rashtriya Sanskrit Sansthan, New Delhi		300000.00
To Full Membership Fees		161953.00
To Miscellancous		
To Fixed Deposit		238018.86
TOTAL		**1105381.10**

Place : Pune

Date :`

Padma Shri Rama Kant Shukla Collection at Deva Vani Parishad, Uttam Nagar New Delhi

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All India Oriental Conference, Kurukshetra (2008) Session

Name of the Pulic Trust : ALL INDIA ORIENTAL CONFERANCE
C/o BHANDARKAR ORIENTAL RESEARCH INSTITUTE, POONA - 411 004

Registration No. : F - 199 PTR 3/317/59

Receiptsand and Payment Account for the period 1st April 2006 to 31 March 2007

PAYMENTS	Rs. Ps.	Rs. Ps.
By AIOc 43 session		48000.00
Pandit Parishad Expenses		300000.00
By Salary to staff		16500.00
By Travelling expenses and Conveyance (AIOC office Staf of Puri)		19124.00
By Postage, Telephone Exp.,		14565.00
By Printing Charges		38616.00
By Telephone Exp.		2000.00
Miscellaneous Expenses(75+1054+632)		1761.00
By Prizes & Awards		
By Adudit fees		3367.00
By Bank Charges		1928.00
Fixed Deposit		262330.00
		708191.15
By Closing balances :		397189.95
a) Central Bank of India		
b) State bank of India		
c) Cash in hand		
TOTAL Rs.		**1105381.10**

EXAMINED AND FOUND CORRECT
PATKI & SOMAN

CHARTERED ACCOUNTANTS

Padma Shri Rama Kant Shukla Collection at Deva Vani Parishad, Uttam Nagar New Delhi

In Public Domain. Digitized by eGangotri and Sarayu Trust Foundation Delhi.

THE BOMBAY PUBLIC TRUSTS ACT. 1950
SCHEDULE VIII [Vide Rule 17 (I)]

Registration No. : F - 199 PTR 3/317/59
Name of the Pulic Trust : ALL INDIA ORIENTAL CONFERANCE
C/o BHANDARKAR ORIENTAL RESEARCH INSTITUTE, POONA - 411 004

YEAR 2006-07
SCHEDULE NO. 1 : ESTABLISHMENT EXPENSES :

1) Travelling Expenses	19124.00
2) Postage, Telephone	14565.00
Printing & Stationery	2000.00
3) Bank Charges	
4) Salary	16500.00
	1054.00
	632.00
	1928.00
TOTAL Rs.	**55803.00**

SCHEDULE NO. I1 : EXPENDITURE ON OBJECT

1) Pandit Parishad Expenses	
2) Prizes & Awards	
Membership Fees 1/3	48000.00
Printing Exp.	38616.00
Binding Exp.	75.00
TOTAL Rs.	**86691.00**

SCHEDULE NO. II1 : INCOME FROM OTHER SOURCES

Full Membership	161953.00
Miscellaneous Expenses	
TOTAL Rs.	**161953.00**

EXAMINED AND FOUND CORRECT
PATKI & SOMAN
CHARTERED ACCOUNTANTS

Padma Shri Rama Kant Shukla Collection at Deva Vani Parishad, Uttam Nagar New Delhi

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THE BOMBAY PUBLIC TRUST ACT, 1950
SCHEDULE IX -C (VIDE RULE 32)

NAME OF THE TRUST: ALL INDIA ORIENTAL CONFERENCE
C/O BHANDARKAR ORIENTAL RESEARCH INSTITUTE

REGISTRATION NO. :F - 199 PTR 3/317/59

STATEMENT OF INCOME LIABLE TO CONTRIBUTION FOR THE YEAR ENDING 31ST MARCH 2007

I. Income as shown in the Income and Expenditure Account [Schedule IX]		Rs.
II. Item not chargeable to contribution under section 58		
1. Donation received from other public trusts and Dharmdas :		
2. Grants received from Government and local authorities :		
3. Interest on Sinking or Depreciation Fund		
4. Amount spent for the purpose of secular education :		
5. Amount spent for the purpose medical relief :		To bring together
6. Amount spent for the purpose of veterinary treatment of animals :		orientalist in order to take stock of the
7. Expenditure incurred from donations for relief or distress caused by scarcity, drought, flood, fire or other natural calamity :		various activities of oriental scholars in India. The income is
8. Deductions out of income from lands used for agricultural purposes- :		entirely exempted from the contribution under
(a) Land Revenue and Local Fund Cess		Rule 32
(b) Rent payable to superior landlord		
(c) Cost of production, if lands are cultivated by trust :	...	
9. Deduction out of income from lands used for non- agricultural purposes-		
(a) Assessment, casses and other Government or municipal taxes :	...	
(b) Ground rent payable to the superior landlord :		
(c) Insurance premium :	...	
(d) Repairs at 10 per cent of gross rent of building :	...	
(e) Cost of collection at 4 per cent of gross rent of building Let out :	...	
10 Cost of collection of income or receipts form securities, Stock etc. ,at 1 per cent. of such income :	...	
11. Deductions on account of repairs in respect of building not rented and yielding on income, at 10 per cent. of the estimated gross annual rent :	...	
Gross annual income chargeable to contribution	i.e. NIL	

Certified that while claiming deductions admissible under the above schedule, we have not claimed any amount, either wholly or partly, against any of the items mentioned in the schedule which have the effect of double deduction.

Date :

Place : PUNE Chartered Accountant General Secretary

Padma Shri Rama Kant Shukla Collection at Deva Vani Parishad, Uttam Nagar New Delhi

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Report of an auditor relating to accounts audited
Under sub-section (2) of section 33 & 34 and
Rule 19 of the Bombay Public Trust Act.

Registration No. : F - 199 PTR 3/317/59

Name of Public Trust : ALL INDIA ORIENTAL CONFERENCE
C/o BHANDARKAR ORIENTAL RESEARCH INSTITUTE,
PUNE - 411 004

For the year ending 31st March 2008

We have audited the accounts of the above Trust for the year ended 31st March 2008 and have to report that :-

a)	The accounts are maintained regularly & in accordance with the provisions of the Act & Rules	:	Yes
b)	The receipts & disbursements are properly & correctly shown in the accounts	:	Yes
c)	The cash balance as at the end of & vouchers in the custody of the manager or trustee on the date of audit were in agreement with the accounts	:	Yes
d)	All books, deeds, accounts, vouchers, or other documents or records required by the auditor were produced before him	:	Yes
e)	A register; of movable & immovable properties is properly maintained, the changes therein are communicated from time to time to the regional office	:	N.A.
f)	The manager or trustee or any other person required by us appeared before us and furnished the necessary information required by us	:	Yes
g)	Any property or funds of the Trust were applied for any object or purpose other than the object or purpose of the Trust	:	NO
h)	The amounts of the outstandings for more than one year and the amounts written off, if any	:	NO
i)	There was expenditure for repairs on construction involving expenditure exceeding Rs. 5000/- the		

Padma Shri Rama Kant Shukla Collection at Deva Vani Parishad, Uttam Nagar New Delhi

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	quotations were called for / the work was carried out departmentally under the supervision of the management	:	Yes
j)	Any money of the public trust has been invested contrary to the provisions of section 35	:	NO
k)	There is any alienation if any, of immovable property contrary to the provisions of Section 36 which have come to the notice	:	NO
l)	All cases of irregular, illegal or improper expenditure Yes failure or omission to recover monies or other property belonging to public trust or of loss or waste of other property there of, & whether such expenditure, failure, omission loss or waste was caused inconsequence of breach of trust or misapplication or any other misconduct on the part of the trustees or any other person while in the management of the trust.	:	NO
m)	The budget has been filed in such VII A provided by rule 16 A	:	NO
n)	The maximum & minimum number of the trustee is maintained	:	Yes
o)	The meetings are held regularly as provided in such instrument	:	Yes
p)	The minutes books of the proceedings of the meetings is maintained;	:	Yes
q)	The trustee have any interest in the investment of trust	:	NO
r)	Any of the trustees is debtor or creditor of the trust.	:	NO
s)	The irregularities pointed out by the auditors in the accounts of the previous year have been duly complied with trustees during the period of audit	:	N.A.
t)	Any special matter which the auditor may think fit or necessary to bring to the notice of the Deputy or Assistant Charity Commissioner	:	No

---

DATE :

PLACE : PUNE

CHARTERED ACCOUNTANTS

Padma Shri Rama Kant Shukla Collection at Deva Vani Parishad, Uttam Nagar New Delhi

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THE BOMBAY PUBLIC TRUSTS ACT. 1950
SCHEDULE VIII [Vide Rule 17 (I)]

Registration No. : F - 199 PTR 3/317/59
Name of the Pulic Trust : ALL INDIA ORIENTAL CONFERANCE
POONA - 411004

BALANCE STEET AS AT 31ST MARCH 2008

FUNDS AND LIABILITIES	Rs. Ps.	Rs. Ps.
TRUST FUNDS OR CORRUS		**348294.39**
PAs per last Balance sheet	338294.39	
Adjestments during the years	10000.00	
(Give details)	2000.00	
	348234.39	
OTHER EARMARKED FUNDS (Created under the Provisions of the Trust Deed of Scheme or out of the income)		**74825.00**
LOANS		**NIL**
LIABILITIES		**13363.00**
For Unspent Grant received from Rashtriya Sanskrit Sansthan, New Delhi	13363.00	
Income and Expenditure Account		**439306.19**
Balance as per last B/Sheet	504712.19	
Less : Appropriation, If any	65406.00	
Add: Surplus (As per Income & Expenditure A/c)	439306.19	
TOTAL	Rs.	**875788.58**

As Per out report of even date.

Income outstanding
(If Accounts are kept on Cash Basis
Rent
Interest
other Income

Date

Chartered Accountants

Total Rs.

Padma Shri Rama Kant Shukla Collection at Deva Vani Parishad, Uttam Nagar New Delhi

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THE BOMBAY PUBLIC TRUSTS ACT. 1950
SCHEDULE VIII [Vide Rule 17 (II)]

Registration No. : F - 199 PTR 3/317/59
Name of the Pulic Trust : ALL INDIA ORIENTAL CONFERANCE
POONA - 411004

BALANCE STEET AS AT 31ST MARCH 2008

PROPERTIES & ASSETS	Rs. Ps.	Rs. Ps.
INVESTMENTS		**724682.15**
Fixed deposits with banks	465682.15	
	259000.00	
	724682.15	
FURNITURE & FIXTURE		**1722.00**
Balacnce as per last Balance Sheet	1913.00	
Depreciation up to date @ 10%	191.00	
	1722.00	
LOANS		**NIL**
ADVANCES		**NIL**
CASH & BANK BALANCE		**149384.43**
a) Central bank of India	146537.95	
b) State bank of India	2846.48	
c) Cash in hand	NLI	
	149384.43	
TOTAL Rs.		**875788.58**

The above Balance Sheet to the best of my / our belief contains ture account of the Funds and Liabilities and of the Property and / Assets of the Turst.

Date

TURSTEE

Padma Shri Rama Kant Shukla Collection at Deva Vani Parishad, Uttam Nagar New Delhi

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THE BOMBAY PUBLIC TRUSTS ACT. 1950

SCHEDULE VIII [Vide Rule 17 (I)]

Registration No. : F - 199 PTR 3/317/59
Name of the Pulic Trust : ALL INDIA ORIENTAL CONFERANCE
POONA - 411004

Income and Expenditure Account for the year 31/3/2008

EXPENDITURE	Rs. Ps.
TO EXPENDITURE IN RESPECT OF PROPERTIES	**NIL**
Rates, Taxes, Cesses	
Repairs and maintenance	
Saliaries	
Insurance	
Depreciation [by way of Provision or adjustments]	
Other Expenditure	
TOESTABLISHMENT EXPENSES - As per Schedule 1	**29529.00**
TO REMUNERATION TO TRUSTEES	---
TO REMUNERATION [In the case of a math] to the head of the math including his household expenditure, if any.	---
TO LEGAL EXPENSES	---
TO AUDIT FEES	---
TO CONTERIBUTION AND FEES	---
TO AMOUNT WRITTEN OFF	---
a) Bad Debts	
b) Loan Scholarships	
c) Irrecoverable rents	
d) Othe items	
TOMISCELLANEOUS EXPENSES	---
TO DEPRECIATION	**191.00**
To Unspent amount of Grant	
TO EXPENDITURE ON OBJECT OF THE TRUST	**47495.00**
a) Religious	
b) Educational	
c) Medical Relief	
d) Relief of Poverty	
e) Other charitable objects	
TO SURPLUS CARRIED OVER TO BALANCE SHEET	
TOTAL	**77215.00**

Strike out whichever is not applicable
Dated at ----------

TRUSTEE

Padma Shri Rama Kant Shukla Collection at Deva Vani Parishad, Uttam Nagar New Delhi

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THE BOMBAY PUBLIC TRUSTS ACT. 1950
SCHEDULE VIII [Vide Rule 17 (I)]

Registration No. : F - 199 PTR 3/317/59
Name of the Pulic Trust : ALL INDIA ORIENTAL CONFERANCE
POONA - 411004

Income and Expenditure Account for the year ending 31/3/2008

INCOME		Rs. Ps.
BY RENT (accrued)		----
BY INTEREST [accrued / realised]		**11772.00**
On Securities		
On Loans S.B. A/c.	11772.00	
on Bank F.D.		
BY DIVIDEND		----
BY DONATIONS IN CASH OR KIND		----
BY GRANTS IN AID		----
BY INCOME FROM OTHER SOURCES		**37.00**
As per schedule III		
BY TRANSEERS FROM RESERVE		----
BY DEFICIT CARRIED OVER TO BLANCE SHEET		**65406.00**
	TOTAL Rs.	**77215.00**

As. per our report of even date

Charted Accountants

Date --------

Padma Shri Rama Kant Shukla Collection at Deva Vani Parishad, Uttam Nagar New Delhi

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Name of the Pulic Trust : ALL INDIA ORIENTAL CONFERANCE
C/o BHANDARKAR ORIENTAL RESEARCH INSTITUTE, POONA - 411 004

Registration No. : F - 199 PTR 3/317/59

Receiptsand and Payment Account for the period 1st April 2007 to 31 March 2008

RECEPITS	**Rs. Ps.**	**Rs. Ps.**
To Opening balances		
a) Central bank of India		397189.95
b) State bank of India		
c) Rupee Co-op Bank		
To Life Membership fees		10000.00
To Interest		11772.00
To Grant received from Conditionla donation		50200.00
To Full Membership Fees		
To Miscellancous		37.00
To Fixed Deposit		6000.00
TOTAL		**488561.95**

Place : Pune

Date :`

Padma Shri Rama Kant Shukla Collection at Deva Vani Parishad, Uttam Nagar New Delhi

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Name of the Pulic Trust : ALL INDIA ORIENTAL CONFERANCE
C/o BHANDARKAR ORIENTAL RESEARCH INSTITUTE, POONA - 411 004

Registration No. : F - 199 PTR 3/317/59

Receiptsand and Payment Account for the period 1st April 2007 to 31 March 2008

PAYMENTS	Rs. Ps.	Rs. Ps.
By AIOc 43 session Pandit Parishad Expenses		
By Salary to staff		14000.00
By Travelling expenses and Conveyance (AIOC office Staf of Puri)		247.00
By Postage, Telephone Exp.,		14275.00
By Printing Charges		43105.00
By Telephone Exp.		
Miscellaneous Expenses		156.00
Xeroxing Charges		32.00
Binding Charges		290.00
By Prizes & Awards		
By Adudit fees		4100.00
By Bank Charges		819.00
Fixed Deposit		265000.00
		342024.00
By Closing balances :		146537.95
a) Central Bank of India		
b) State bank of India		
c) Cash in hand		
TOTAL Rs.		**488561.95**

EXAMINED AND FOUND CORRECT
PATKI & SOMAN

CHARTERED ACCOUNTANTS

Padma Shri Rama Kant Shukla Collection at Deva Vani Parishad, Uttam Nagar New Delhi

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THE BOMBAY PUBLIC TRUSTS ACT. 1950
SCHEDULE VIII [Vide Rule 17 (I)]

Registration No. : F - 199 PTR 3/317/59
Name of the Pulic Trust : ALL INDIA ORIENTAL CONFERANCE
C/o BHANDARKAR ORIENTAL RESEARCH INSTITUTE, POONA - 411 004

YEAR 2007-08
SCHEDULE NO. 1 : ESTABLISHMENT EXPENSES :

1) Travelling Expenses	247.00
2) Postage, Telephone	14275.00
3) Bank Charges	819.00
4) Salary	14000.00
5) Xeroxing Charges	32.00
6) Computers maintainance	156.00
TOTAL Rs.	**29529.00**

SCHEDULE NO. I1 : EXPENDITURE ON OBJECT

Prizes & Awards	4100.00
Membership Fees 1/3	
Printing Exp.	43105.00
Binding Exp.	290.00
TOTAL Rs.	**47495.00**

SCHEDULE NO. II1 : INCOME FROM OTHER SOURCES

1) Life Membership Fees 43rd Session	
2) Full Membership	
3) Miscellaneous Expenses	37.00
TOTAL Rs.	**37.00**

EXAMINED AND FOUND CORRECT
PATKI & SOMAN
CHARTERED ACCOUNTANTS

Padma Shri Rama Kant Shukla Collection at Deva Vani Parishad, Uttam Nagar New Delhi

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Padma Shri Rama Kant Shukla Collection at Deva Vani Parishad, Uttam Nagar New Delhi

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Padma Shri Rama Kant Shukla Collection at Deva Vani Parishad, Uttam Nagar New Delhi